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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1869.

COMMUNICATION.

SYSTEMATIC BENEFICENCE.

No. 5.

THE points thus far presented in these papers are these:—

1st. The law of Christian obedience, extending to all our actions, regards necessarily the use we make of the worldly substance which God bestows upon us.

2d. The Old Testament Scriptures contain the record of a rule practiced by God's faithful servants, enjoined by His command on His chosen people, and widely acknowledged even by those who had not received a special Divine Revelation, which rule indicated the tenth as the proper proportion of earthly goods to be devoted to religious uses.

3d. The permanence of this rule is recognized by implication in the teachings of our Lord and the writings of the Apostle Paul, and it was acknowledged and practiced by the Church universally for many ages.

4th. Consequently, the tenth part of his yearly gains is the smallest proportion that a Christian man should offer for the service of God.

It is objected to this rule of duty that *it violates Christian liberty by imposing a law where every man is left free to judge, under the guidance of God's Spirit, what he ought to give of his substance for God's service.*

Apply the principle, however, to other matters, and where does it land us? It takes away at once all law. It makes a man a guide unto himself in every thing. With the Quaker it does away with all Sacraments; with the Puritan it breaks down the Ministry and order of the Church; it allows, in fact, every man who believes himself guided by the Spirit to go even to an excess of license, as some have done, in the name of religion. But a man truly guided

by the Spirit is so far from depending on his own impulses, that he takes the most diligent care to learn the will of God through every means by which He has made it known, and gladly obeys it. This is Christian liberty—the liberty of love, the “service of God, which is perfect freedom”—to subject all our actions, with a cheerful mind, to God’s will. A law to regulate gifts of money is no more inconsistent with the liberty wherewith Christ maketh us free, than is a law upon any other matter whatsoever.

So far from being a burden or a bondage, such a law, humbly and heartily accepted, would be to thousands a comfort and a help. They are sure, on the one hand, that they are not called upon literally to fulfill the Saviour’s command and to give all their goods to feed the poor. They are met, on the other, by the various demands of social and domestic life, and influenced by the secret and subtle suggestions of avarice and love of money, leading them to keep back a part of what really belongs to God. Let them once accept, as faith, the conviction that of their worldly goods the tenth part belongs to God for His service, and render, first of all, this their due, and they would be able with a more quiet conscience to enjoy and to use what was left, and also ready with a larger heart out of their abundance, if they had it, to make yet more generous free-will offerings for God and His poor. As a well-kept Sunday will not stand alone, but will hallow to God all the week, so a well and promptly paid tithe will secure God’s favor on all our substance, and be a help and a guide in all our business to a more honest and diligent discharge of duty, and to a more exalted devotion of all that we have to God. And on the other hand, the liberty from rule, claimed and practiced to so great an extent by Christians now-a-days, does really leave them under the fearful bondage of a most carnal and worldly way of life. Their religion has not even the excellence of Phariseism. They rob God by keeping back what belongs to Him; and while they consume on their tables, and expend on their persons, and lavish on their houses and their equipages, and hoard in their safes the great bulk of their gains, they oppress the poor and needy among the Ministers of Christ, and “eat up His servants as they would eat bread.” Then only do we walk at liberty when we keep God’s commandments.

Another objection to the law of the tithe is that *it is oppressive; that the generality of Christians cannot afford it.*

This can apply only to those whose limited incomes are barely sufficient to procure for them necessary food and clothing and shelter. But some of the most noteworthy instances we have ever known of obedience to this law have been among this very class, and, so far from regarding it as a burden, they have deemed it a privilege that they could do thus much for God. But the great question is, not how we can afford it, but does God require it. If He has made it a test and trial of our faith and love, we have but to endure the trial and stand the test by first returning to Him His share, His per-centage of what He has given to us, and then waiting to see if He will not make for us abundant provision, temporal and spiritual, more than to meet our needs. Were

He by a stroke of His Providence to reduce our income in the same proportion, we should be *compelled* to conform ourselves to it, and then have no ground of hope of any thing better. Is it not better, therefore, to do His will and trust His mercy who has said, "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses burst out with new wine"? (Prov. iii. 9). And again, "Bring ye all the tithes into the store-house, and prove Me now herewith if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). And once more, "He which soweth bountifully shall reap also bountifully, for God loveth a cheerful giver" (2 Cor. ix. 6, 7).

The difficulty will be dissolved and vanish by experience; obedience requires faith, but faith brings its own reward.

We can conceive another objection, viz.: *that the tenth of all the increase of Christian men for the maintenance of the Ministry would be exorbitant, and make a larger sum than is needed for the purpose.*

We must admit an apparent ground for such an objection in the corruption that has existed in the Christian Church in consequence of the large endowments and revenues that in times past have been accumulated in the hands of the Clergy. The great power of the Romish Church in its past connections with the State favored the accumulation of immense properties in the hands of religious communities and secured them to the Church, besides the collection of tithes and other benefits by State authority; and these large possessions had the same effect that they always must have—of debauching manners and morals, and so degrading the Church that reformation became unavoidable. But such accumulations have been rendered impossible in the future in this land by the Constitutional separation of Church and State, and by the wise laws which prohibit to religious societies the holding of property of excessive value, and which restrain testamentary provisions for religious uses.

Again, we may well admit that the gathering of the tenths, of the real and earnest members of this Church, if *merely* given to maintain the present Ministry, would be—were such a thing possible—a serious calamity. Still a very large increase in the provisions for the support of the Ministry as it now stands would not only not be unreasonable; it would be simple justice and honesty. Excepting a portion of the Clergy in our cities and large towns, there is scarce a parish in the land where every principle of justice and right does not demand an increase of from one-third to one-half of the present stipend, to enable the incumbent to discharge his duty with honor to God and with the highest benefit to the Church; while the salaries paid to Missionary Bishops and to Missionaries, simply for their own maintenance, are shamefully, ridiculously small; and additional resources for doing the work they are sent to do are secured only by the most painful labor, and at the expense of time and energy which ought to be employed in discharging their high spiritual functions. No proper provision is made for the support of the aged, infirm and sick, who have

worn out their strength in the service of the Church ; and about twenty per cent. of the Clergy of this Church are not engaged in any actual parochial duty, a large portion of whom would gladly be so occupied if there were found adequate means for their maintenance in the work of the Ministry.

If, then, we consider besides this what a call there is for enlarging the work of the Church—for an increase of the Episcopate, both Missionary and Diocesan—for maintenance of Parish-schools—for helpers, both clerical and lay, who shall share the labors of the Parochial Clergy—for multiplying in all our Dioceses missionary stations, with all that is needed to make them effectual—for aiding the sons of the Church whose hearts God moves to seek the holy Ministry in acquiring needful preparation—and for all the numerous forms of action which an earnest and wise administrator of a Diocese or a Parish knows how to set on foot and direct—we shall see at once that a very, very large increase in the offerings of the Church for God's service might be at once wisely and profitably employed, and would secure great results by God's blessing in the extension of His Kingdom on earth. The tithes and offerings of the Church, properly offered, taken charge of by suitable authority, and duly and proportionably distributed, might all be profitably employed—and that not for the luxurious maintenance of an idle Clergy, but for the honor of God and the good of souls. If presented with faith and love, and as a witness of the obedient devotion of God's children, they would secure returning gifts of the Holy Ghost which would make this Church a name and a praise in the earth. *_R,*

THIRD ANNUAL REPORT OF THE MISSIONARY BISHOP OF NEBRASKA AND DAKOTA.

To the Board of Missions of the Protestant Episcopal Church :

WITH a heart full of gratitude to Almighty God, who has protected me through another year of journeys and labors, I present to you again the annual record of the work of our Church in the Missionary Jurisdiction of Nebraska and Dakota.

Settlements and civilization are making gigantic steps westward through our great domain. The frontier of three years ago is the border-land no longer. Vast tracts of territory are annually being subdued and peopled. Fruitful farms and thriving towns are now everywhere seen scattered over what was but yesterday an unoccupied expanse. The rapid development of the State of Nebraska is a marvel even in this land and age of marvels. The Territory of Dakota is also filling up with great rapidity.

CHURCHES AND MISSION STATIONS.

We have now thirteen parishes and churches in the State of Nebraska, and fifteen Mission Stations. In Dakota we have two churches and parishes, and four Mission Stations. One of our little chapels in Dakota, at Elk Point, was

completely destroyed by a severe gale of wind during the last summer. Three years ago, throughout the whole of Nebraska and Dakota there were but four churches altogether.

CLERGY.

Our brave little band of Clergy has increased in the same time from nine to twenty-one, of whom nineteen belong to Nebraska and two to Dakota.

ACKNOWLEDGMENTS.

During the past year St. Thomas' Church, New York, has given us one thousand dollars toward St. Thomas' Church, Falls City, now nearly completed. A gentleman of Grace Church, Brooklyn Heights, has given us one thousand dollars toward St. Mary's Church, Peru, a beautiful brick church, fully completed and furnished by the addition of one thousand four hundred dollars on the part of the people of the town, scarcely any of whom are Churchmen; and it is the only church in the place. Grace Church, Baltimore, has given us one thousand dollars toward Grace Church, Columbus; and St. Mark's Church, Philadelphia, has given us the same amount toward St. Mark's Church, South Omaha.

In all these points valuable lots have been donated and generous contributions offered by the resident population. We have also to acknowledge one thousand dollars from St. Stephen's Church, Philadelphia, which will secure the erection of another temple dedicated to the worship of God in our noble State, and a like sum from a lady of the Church of the Holy Communion, New York.

St. James' Church, New London, and St. James' Church, Philadelphia, have contributed toward the completion of St. James' Hall, a fine Church Academy at Freemont, now in active operation under wise and competent headship. A lady in New Bedford has built for the Santee Indians at Niobrara one of the most beautiful chapels (the Chapel of the Merciful Saviour) in the West; and I am sure that there cannot be found in the country a congregation more devout and more appreciative of their privileges than the large and reverent band of Christian Indians who crowd the courts of that noble temple, making its walls ring with their grateful anthems. Besides these larger sums that have been named, other amounts of smaller size have been placed in my hands by different congregations and individuals, and have been all expended according to my best judgment for the establishing of services in destitute places in the Jurisdiction, for the support of Missionaries, for the theological education of our ten divinity students, and for the relief of many of the Clergy who are trying to live upon inadequate salaries.

Our noble Domestic Committee have, as aforetime, aided us generously, though themselves cramped for means. Without their help many of our churches would be closed, and nearly all of our Missionaries would be cut off from their main support. Help them, brethren, to help us, or our work must falter, and much that we have done must be lost.

I have also thankfully to acknowledge valuable aid from the American Church Missionary Society for two of our Clergy who are engaged in most, important and needful work in the strengthening of the Redeemer's Kingdom within the borders of our vast Jurisdiction.

Prayer-Books have been abundantly supplied us by the New York Bible and Prayer-Book Society, the Evangelical Knowledge Society, and the Bishop White Prayer-Book Society. For these also we give our hearty thanks.

All over our great empire they are now scattered like good seed. The harvest will speedily come. The demand for the Prayer-Book grows with the supply. The use of one calls for a dozen. To the Bishop White Parish Library Association of Philadelphia also do we owe a debt of gratitude for their liberal supply of standard theological literature to many of our Clergy, who could not otherwise have obtained this necessary aid to their work and study.

ADDITION TO OUR CLERGY.

Besides those of our Clergy who were with us a year ago, and of whom and whose work I made mention then, we have added five others. Three of these—the Rev. Montgomery S. Woodruff, a Missionary in Dakota; the Rev. H. S. G. Young, Missionary at Plattsmouth; and the Rev. Paul Mazakute, a full Indian of the Santee tribe, a Missionary to his own neglected race—are the first-fruits of our own candidateship. They were all students of divinity in the Jurisdiction. Mr. Woodruff was ordained in Christ Church, Yankton, on the 24th of May; Paul Mazakute in the Chapel of the Merciful Saviour, Niobrara, on the 31st of May; and Mr. Young, formerly a zealous Methodist Minister, in Trinity Cathedral, Omaha, on the 12th of July.

The Rev. Thomas Betts was also advanced to the Priesthood at the same time and place of Mr. Young's ordination. We were highly favored on the occasion of that ordination with the presence of my beloved friend and brother, the Rev. Dr. Keene, of Milwaukee, who preached for us a sermon of great beauty and power that will long be remembered as a most faithful delineation of the Church's life and work, and an earnest and eloquent plea for ministerial fidelity. In the evening of the same Sunday he favored us with a deeply interesting account of the Lambeth Conference, and of a recent visit among the churches and Clergy of England.

It would be a great comfort to us in our comparative isolation, and much help, to have often the presence, intercourse and preaching of such able and faithful brethren from the East.

The fourth of our clerical additions is an able and long-loved brother from Illinois, the Rev. Edmund B. Tuttle, now Chaplain at Fort Russell, who transfers to our new field the zeal and fidelity that gained him much honor in older Dioceses.

The other addition is the Rev. Thomas May Thorpe, who has accepted the Professorship of Latin and Greek in Nebraska College, and will give us valuable aid in missionary labor in the surrounding country.

But we have lost, by removal to the East, a most faithful and able Presbyterian—one that we could but illy spare—the Rev. Wm. H. Van Antwerp. His unrivaled activity, loving spirit, soundness of doctrine and holiness of life, have left an impression upon the Church in Nebraska that must long remain to his credit and for our good.

His place in the largest church and congregation in the Diocese (Trinity, Omaha) is, I am happy to say, worthily supplied by the transfer of the Rev. G. C. Betts from Plattsmouth. There have been no other changes in the positions of our Clergy.

CONFIRMATIONS, &c.

Since my last Report I have visited nearly all the villages and settlements in the Jurisdiction, and have found many families and individuals of our communion scattered over the almost limitless plains and prairies. Besides my regular visitations to the organized parishes, I have preached in school-houses and private houses, in log cabins and ranches, and everywhere I have found the services of our Prayer-Book joyfully welcomed and apparently well received and appreciated. I have administered the Holy Rite of Confirmation in the past year to one hundred and one persons, on thirteen occasions. The number of Communicants in the Jurisdiction now is not far from seven hundred. An accurate statistical summary of the work of the Church in the Jurisdiction, during the last year, has been prepared and will be submitted herewith.

CHURCH INSTITUTIONS.

I shall speak now of the Church Institutions of the Jurisdiction, five in number. Talbot Hall, our vigorous and successful boys' school, has been enlarged and incorporated into a College, with a Theological Department, under the name of

NEBRASKA COLLEGE AND DIVINITY SCHOOL.

I have transferred all the property (worth now at least twenty thousand dollars) to a Board of Trustees, and have secured it forever to the Protestant Episcopal Church, in the articles of incorporation. We have added a new building during the last year with means procured by the Rev. Robert W. Oliver, the Dean of the Divinity Department; but we need very much still larger accommodations. Only a portion of our candidates for Holy Orders can find a home within our limited buildings, nearly or entirely filled with the students of our collegiate course. The Rev. John G. Gasmann, the former Rector of Talbot Hall, through whose judicious management it has attained so high a reputation, has accepted the Presidency of the College.

I hardly expected, two years ago, when in faith and hope we turned up the virgin sod on that beautiful hill for our first school building, that in so short a time we should have gathered there so many faithful teachers, so many intelligent young men passing their academical studies amid Churchly associations,

and so many candidates for Holy Orders. The Collegiate Department supports itself; we ask no aid for that except it be for additional buildings; but the Divinity Department must be sustained by the loving alms of those who desire to advance the Church in the West.

I have said to all good, suitable young men in Nebraska, who desired to study for the holy Ministry and had the proper qualifications: "Come, and you shall be helped onward to the glorious end you have in view. Here is a home—here are teachers—here are books; come and fit yourself for the blessed work." They have responded, until now we have on our hands no less than ten; hardly one of whom, I think, without our encouragement and facilities for instruction, would now be a candidate. It is a great load for us to carry, and causes me many an hour of anxiety; but when the Church needs men so much, I am sure that God will raise up friends who will share the burden of their support with us.

BROWNELL HALL.

This Diocesan School for girls was located three miles from Omaha—too far for day scholars. It seemed to me a waste of precious means and talent to keep a corps of able teachers instructing thirty students, when they could just as well instruct one hundred.

Acting, therefore, upon judicious advice, I determined to remove the school into the city. I sold at a good price the old property, and rebuilt the school with far better apartments and larger accommodations in the city of Omaha, on a beautiful lot in a commanding position, purchased for us by the citizens. The new building is now finished, and there is every prospect of a larger patronage in the day department, with no diminution of the number of boarders. The Hall has been largely increased and is now under the charge of an efficient Board of Trustees.

ST. JAMES' HALL, FREMONT.

This school, now in full operation, is destined to exert a powerful influence for our Church in one of the richest and most rapidly settling portions of Nebraska. A candidate for Holy Orders, of scholarly tastes and attainments, could have a delightful home and occupation and a full support here, laboring in connection with the accomplished Rector. We still need some aid to perfect the arrangements and enlarge the capacities of this school.

DAKOTA HALL, YANKTON.

This institution, located in the capital of Dakota Territory, and established by the energy and labor of Rev. Dr. Hoyt, is now approaching completion. It is contemplated to open it this autumn. Joined with the school in design, and partially already carried out, is an Associate Mission. The Rev. Mr. Woodruff has been assisting Dr. Hoyt in his Missionary labors, but he should have more help. The Territory is fast filling up. We are no longer the sole occu-

pants of the ground. Other religious bodies have followed us into the Territory, and I was pleased to observe in my last spring visitation the kindly feeling entertained by them all for our pioneers and for their work.

Dakota Hall will be the centre and rallying point of the Church in this wide field, and therefore should be well sustained and well manned. A candidate for Holy Orders, acting as a teacher and lay reader, is also very much needed here ; or it would be still better if we could find another Presbyterian to go into Dakota at once, who could devote himself to the school and the nearer missionary points, and allow our indefatigable pioneer, Dr. Hoyt, to extend his valuable itinerancy to larger circuits even than he does at present. This is the venerable Doctor's own desire and request ; for though he has spent half a life-time amid the hardships of border life, he still retains the vigor and enthusiasm of youth.

OMAHA COLLEGIATE INSTITUTE.

This is a new day-school for the boys of Omaha, in connexion with the Church, just commenced under circumstances that promise efficiency and stability. The Rector of Brownell Hall, whose reputation as a teacher is deservedly high, will have the oversight of it, and has already secured competent assistants.

There is a fine opening for an enterprise of this kind, for there must of necessity, in a city of 15,000 inhabitants, be many parents who desire a first-class education for their children, under Christian auspices, who cannot and will not send them from home to college. The establishing of this school will meet that want, and we have no doubt of its success.

These, then, are our public Church Institutions, five in number, and all thoroughly pledged to the training of their pupils in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church. We are justly proud of our great advance and prominent position in the matter of Christian education. This has already done much to commend our Church to the population of the Jurisdiction, and is quietly every day doing very much to disseminate and to propagate the teachings and the principles of the Prayer-Book.

Among the new churches built in the last year, Christ Church, Brownville, which was consecrated on the 26th of July, is particularly worthy of note. It is one of the most complete and beautiful structures in the State, and was erected at a cost of nearly four thousand dollars, one thousand dollars of which sum was contributed by its generous patron, Christ Church, Hartford, Connecticut. On the same lot with the church stands also the humble but comfortable parsonage, the gift of a devout Churchman of the same Diocese. The worthy and zealous Rector of this parish deserves the warmest commendation for his successful efforts in planting the Church on so permanent a basis in that growing town.

The points now where churches should be built without delay are, Lincoln, the capital of the State ; North Platte, on the Union Pacific Railroad ; Tekama and Dakota City in the northern part of the State ; and Wyoming and Salem

in the southern part. With \$500 for each place (except Lincoln, where we want a large church and should have \$1,000), we could build with the contributions of the resident population a very respectable and appropriate church building at all these points. This must be our aim and this our plea for the next year to come. We have the promise of suitable lots in all of these towns.

INDIAN MISSIONS.

Of the Indian work, so remarkable and so highly blessed among the Santees, I have so often in my Report and in letter made mention, that its history and claims are now well understood.

The Rev. Mr. Hinman, with his devoted co-workers, is steadily and diligently pushing on this most praiseworthy enterprise. At my last visitation there, in May, I ordained to the Diaconate one of the young men of the tribe, Paul Mazakute, who has given full proof of his piety and his competency for the work of the Holy Ministry. He is now engaged under Mr. Hinman's direction in carrying the glad tidings of the Gospel to the neighboring tribes of his own race. Two other pious young men of the same nation have recently been admitted as candidates for Holy Orders, and are pursuing their studies with Mr. Hinman; whilst two others have devoted themselves to the same blessed calling and are studying at the Philadelphia Divinity School. I confirmed thirty of the Santees at my official visitation.

For this most important work I once more appeal to all who believe that we are bound to carry the Gospel to the heathen, and especially to all who feel that there should be something done to repair the vast wrongs of this pitiable race.

Another opening for Missions among the Indians of Nebraska has been providentially presented to us during the past year. The Pawnee tribe, residing on a reservation near Columbus, one hundred miles west of Omaha, have been pleading for years for the Gospel. The Rev. Mr. Goodale has been giving them occasional services, and has baptized nineteen of the tribe, some of whom were afterward confirmed. He has now consented, at my request, to go and live near them and afford them regular instruction in the things pertaining to the Kingdom of God. He is in every way fitted for the work. I have promised to give him for this work \$500 as his annual stipend. I do not know where it is to come from, but I feel sure that God will put it into the heart of some generous church or individual to assume its payment. I send him in faith, he goes in faith, and God will provide.

On the 9th and 10th of September last the Clergy of the State of Nebraska, with lay delegates from the organized parishes, met at my call in Trinity Church, Omaha, and organized the "Diocese of Nebraska," which has been admitted into union with the Protestant Episcopal Church in the United States at the present Session of the General Convention. May God bless and prosper the infant Diocese.

ROBERT H. CLARKSON,
Missionary Bishop of Nebraska and Dakota.

REPORT OF THE BISHOP OF COLORADO, NEW MEXICO AND WYOMING.

To the Board of Missions of the Protestant Episcopal Church, at its Triennial Meeting in New York, October, A. D. 1868:

WHEN I was elected, by the last General Convention, Missionary Bishop, it was with a Jurisdiction embracing the Territories of Colorado, Montana, Idaho and Wyoming. At a special meeting of the House of Bishops, held in February, 1867, that Jurisdiction was changed, so that it now consists of Colorado, New Mexico and Wyoming.

On my way West in May last, I found the Territory of Wyoming, which for more than a year after my consecration had no geographical existence, except in the legislation of the Church. This Territory extends two hundred and eighty miles from North to South, and four hundred and twenty miles from East to West. Previous to the construction of the Union Pacific Railroad, this region was a barren waste, inhabited only by untamed Indians. The construction of the railroad has changed as if by magic the face of nature, and now in the midst of this wilderness, five hundred miles west of the Missouri river, stands the city of Cheyenne. This place of remarkable business activity has sprung into existence almost in a day, and numbers its inhabitants by thousands—an illustration of the rapid growth of the country, and a monument of the extraordinary enterprise of a pioneer people. Here are to be erected extensive machine shops for the repair of engines and cars. Here also will be the point of junction of the branch road to Denver. In the immediate vicinity is Fort Russell, a large military post. These conditions will contribute to sustain a town of considerable importance.

Last winter the Domestic Committee appointed the Rev. J. W. Cook, formerly of the Diocese of Pennsylvania, Missionary at Cheyenne. He entered upon his duties in January, and found the place in a deplorable moral condition, in common with other towns on the line of the railroad, which for a time become the temporary abiding place of multitudes who are the scum of civilization, and who manage to ride on the crest of the advancing wave of the tide of emigration, only to curse by their presence whatever spot they chance to light upon. This class were at first a multitude in Cheyenne, and imparted such a deadly tinge to the character of the town as to render the work of a Missionary onerous and discouraging. Happily, others besides men and women of the baser sort resided there, and among these not a few who feared God and desired to keep His commandments, and of this number were several who belonged to our own Communion.

Mr. Cook entered upon his duties in the face of obstacles which might have disheartened a man of less courage than this noble soldier of the Cross. The few friends of Christ and His Church promptly rallied around him, and while they cheered his heart they strengthened his hands, and he went on at once with the work whereunto he had been called. God blessed his labors. A respect-

able congregation was gathered in the school-house, the use of which was shared on the Lord's Day with the Methodists, they occupying it at night and our Missionary in the morning.

Measures were almost immediately taken for the erection of a church edifice. The liberality of Churchmen in this locality was promptly and creditably manifested. A contribution from a gentleman in New York enabled me to promise them a thousand dollars. A lot, centrally located, was obtained without cost.

On my first visitation, on the Sunday after Ascension Day, I preached in the school-house, Confirmed three persons, and addressed the Sunday-school. In the evening I preached at Fort Russell, by invitation of the Chaplain, the Rev. E. B. Tuttle. On the next day, accompanied by the Rev. Mr. Cook, I went fifty miles west on the railroad, and visited the town of Laramie. Between Cheyenne and Laramie we passed the point of the greatest altitude which this road reaches between the Missouri River and the Pacific Ocean, being eight thousand feet above the level of the sea, which is said to be higher than that of any railroad in the world. In the evening I preached at Fort Sanders. The next morning we returned to Fort Russell, where I again preached in the evening. On Wednesday I took the stage for Denver, distant one hundred and ten miles.

After my return from New Mexico I again visited Cheyenne. The church having been completed, I was requested to consecrate it. The zeal and the labor and the liberality that had accomplished this work in so brief a period are worthy of all praise, and should encourage the confidence of Churchmen at the East who, by their alms and prayers, help on the work in aid of those who so nobly help themselves.

On the eleventh Sunday after Trinity (August 23d) I consecrated the church by the name of St. Mark's, and was assisted by the Rector, the Rev. Mr. Cook, and the Rev. Chaplain Tuttle, of Fort Russell. This edifice, I need not add, was paid for by the people before they presumed to present it to the Lord. As God's Minister, I will not in His name accept for His service what is incumbered by a debt which may ultimately divert it from the hallowed uses to which it has been consecrated, and is sure to embarrass the people with a burden which does not belong to Christ and His religion, thereby impeding His cause and Kingdom among men.

St. Mark's Church is built of wood in the Gothic style of architecture; is neatly finished and furnished. It is the first Protestant place of worship in the Territory. It is refreshing to feel that Churchmen are at last, in their Missionary work, quite up to and, in some instances, a little in advance of other Christian bodies in the extreme West. We have been for so many generations in this regard so far behind almost every body else, that it came to be something like a conviction in the mind of other Christians, and of not a few Churchmen, that the eleventh hour in Missions pertained exclusively to the dignity of the Episcopal Church.

On the 7th of September, Mr. Cook opened a parochial school, in which he is assisted by a lady teacher. This prompt movement in the right direction met my hearty approval, as carrying out the true system of the Church. We have been very slow to learn our duty and our truest policy in this regard, to insure the most rapid and permanent success in establishing the Kingdom of Christ. The education of the young on the principles of the Gospel is a mighty power which no man can estimate in evangelizing a lost world.

Since I reached this frontier field I have sought to promote the organization of parish schools wherever our Missions are located. Nowhere are such schools more necessary than in a new and growing country on the borders of civilization. I have been gratified to see how readily these schools have been sustained when once established. In connection with the cares and labors of a new Mission, it requires faith and zeal and energy to commence and carry forward such an institution; but the good success which has crowned such efforts shows the wisdom of this form of missionary measures.

The opening of the Pacific Railroad has been the means of bringing the Territory of Wyoming into existence. On that road there will be several permanent towns. The settlements, from the nature of the country, will be limited to the immediate line of the road, with the exception of the mining localities. Such is the climate that the land can only be cultivated by irrigation, and facilities for this process are wanting in the country through which the road passes.

Already there is the town of Laramie, fifty miles beyond Cheyenne, which I visited in company with the Rev. Mr. Cook in May last. Near by is Fort Collins. The people in the town and at the post have expressed a desire for the services of our Church, and the Rev. Mr. Cook has undertaken to supply this want so far as he can do so. He has held services there several times. A Sunday-school has been opened, and efforts will be made immediately to establish a parochial school. A parish was duly organized here on Monday, September 7th, by the name of St. Matthew's Church.

Beyond are several points where towns will be located as the road progresses, and where the Church should be planted in the very beginning of their growth. We need very much an itinerating Missionary, whose district shall be up and down the railroad. In this way even one devoted laborer for a section of country two hundred miles in extent could do good service.

There is, however, another point in this Territory, two hundred miles beyond Cheyenne and some distance from the line of the railroad, where rich gold mines have been discovered. At South Pass City, which is within twenty-five miles of the geographical centre of the Territory, there is already a considerable population, with good prospects that there will be one or more permanent and populous towns. Hither should the Missionary go out at once and plant the banner of the Cross on these hill-tops and establish among these people the Kingdom of Christ. So far as I am informed there is neither place of worship nor regular religious service of any kind in this region. Miners are proverbially liberal, and I have no doubt that a faithful Minister of Christ would be

well received and liberally sustained by the hardy men who have gone thither in search of the gold that perisheth. Ministers should be at these populous outposts as soon as miners are there. But *now* is the time. The people need the Gospel. They are perishing for the want of it. As a class they are intelligent—far above the average at the East. An ignorant exhorter cannot meet their demands nor supply their spiritual wants. Such an order of Missionaries may have had their mission; if so, it is evident in this age and in this country their day has gone by. The people on the frontier want instruction in religion from Ministers who know more than they, and who have authority to administer to them the Ordinances of the Gospel, and whose mode of worship is more devout, dignified, elevated and evangelical. Such service they respect.

The man of God, willing to go and carry to them the bread of life, has been and is wanting, and consequently these people have been and are without the means of grace. How long! O how long shall this be?

On Sunday, September 27th (the sixteenth after Trinity), I again visited St. Mark's Church, Cheyenne, read service, preached and catechised the Sunday-school, making the third visit which I have made to this parish in about four months. In the afternoon rode fifty miles and preached in the evening at Laramie. The dining-room of the hotel was offered for the services, and was occupied by a large congregation. There is no place of worship, nor any parochial organization except that of St. Matthew's parish, the members of which are much interested in the erection of a church edifice, which I trust will be consecrated in the course of a few months.

(To be Continued.)

EDITORIAL.

WORK AMONG THE INDIANS.

WE have recently received a pamphlet of about one hundred pages relating to this subject. It contains much more than its title ("*Journal of the Rev. S. D. Hinman, Missionary to the Santee Sioux Indians, and Taopi, by Bishop Whipple*") indicates. First, we have a well-written and very interesting "*Historical Sketch*," covering eighteen pages, by William Welsh, Esq., of Philadelphia. Then follow an appeal from Mr. Hinman, and his Journal for the month of January, 1869, some portions of which have appeared in THE SPIRIT OF MISSIONS. Next we come upon the touching and beautiful address of Bishop Whipple delivered at the funeral of the Christian Chief, *Taopi*. Following this address (which no one except Bishop Whipple could have made), we are presented with three letters, written by gentlemen who are thoroughly acquainted with the matters whereof they speak, and addressed to Mr. Welsh, who, we

are happy to learn, is now invested with authority, as one of a Commission lately appointed at Washington, to speak and act for the poor Indian.

The other papers contained in this pamphlet are a most satisfactory Report of a Committee appointed by citizens of Philadelphia in April last, and instructed to proceed to Washington to aid in promoting legislative and executive action favorable to the Christianization of our Indian tribes, and an appeal by Mr. Welsh for aid in carrying forward the good work.

McCalla & Stavely, 237 Dock street, or Claxton, Remsen & Haffelfinger, 819 Market street, Philadelphia, will, on the receipt of *twenty-five* cents, send a copy of this pamphlet, pre-paid, to any person who may order it. It is now passing through the press in book form, with the addition of the celebrated Report of the Indian Peace Commissioners, under the title of "*Taopi and his Friends.*" We have read this pamphlet with the most lively interest, and shall be glad to do any thing in our power to give it the widest possible circulation. It should be read and pondered by hundreds of thousands of our people.



SPIRITUAL STARVATION.

IN the editorial department of our May number there appeared an article under the title here given. It was sent to us as a communication, and, by mistake, was inserted in the wrong place. It touches upon an important matter, and has drawn forth a response which we here print for the information, and benefit, it may be, of the parties concerned. Certainly there is work enough for all the Clergymen we have and for many more; and we are of the opinion, though we may be wholly mistaken, that no competent and earnest Minister of this Church need be long without a position, which, though not remunerative to the full extent of his needs, would prove far more satisfactory than waiting about this or any other city for such work as he would like and may feel himself qualified to do, especially as a more advantageous position would thus be all the more likely to be secured. The following is the response to which we have referred:—

WASHINGTON, PA., May 11, 1869.

REV. AND DEAR SIR:—I have read your editorial in *THE SPIRIT OF MISSIONS* for May, under the caption of "Spiritual Starvation."

In it you state that you were told "of an astonishing number of Ministers in this (New York) city, waiting for parishes," and of a "Minister that might have had a parish within one or two hundred miles of New York, but was only offered \$300 a year," etc.

Are the Laity to blame for this in *all* cases? Here is a small parish that

has been vacant nearly eighteen months, and in all that time Bishop Kerfoot has been continually on the look-out for a Minister for us, and the Vestry have not been idle, as repeated but unavailing calls will testify.

The parish, it is true, is unable to support a Minister having a family; but among the number of those who are "waiting for parishes," there must surely be *one young man*, of respectable talents, earnest and laborious, and the burden of whose preaching is Christ and Him crucified, who could live creditably on \$1000 a year.

Now, if you know such an one, is not this the place for him, rather than standing all the day idle?

We are about twenty-seven miles south from Pittsburg.* Our town contains about four thousand inhabitants; is the county seat, contains a college and female seminary, both, however, under Presbyterian influence. The congregations are, two Presbyterian, one United Presbyterian, two Methodist (M. E. and Prot. Meth.), one Disciple or Campbellite, and one Roman Catholic, besides the Protestant Episcopal. We have a neat little church building, and a school-house on the same lot in the rear, and, say twenty-five Communicants. Morning prayer is conducted every Sunday morning by a layman. Sunday-school open every Sunday; average, I think, forty, and a good Sunday-school library.

Will you please write to me when you have sufficient leisure, and try whether you cannot do something for us? Hoping you will pardon my freedom in addressing you,

I am, very sincerely, yours,

JAMES M'ILVAINE.

* By coach; expect railroad next year, pretty certain.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1 to May 1, 1869:—

MAINE.

Bangor—St. John's..... \$50 00
Eastport—Christ..... 7 67 \$57 67

MASSACHUSETTS.

Amherst—Grace..... 14 97
Boston—Ch. of the Messiah..... 123 10
Emma B.'s Miss. box, for Bp. Randall..... 4 00
Rev. D. Potter..... 15 00
Boston Highlands—St. James' (of which for Bp. Randall, \$100; Bp. Morris, \$50)..... 150 00
Chelsea—St. Luke's, for Bp. Randall..... 7 00
Cambridge—St. Peter's, for Bp. Morris..... 40 58
Charlestown—St. John's S. S., for P. C. M., \$100; Faribault, \$54..... 154 00
St. John's Ch., for Bp. Randall..... 115 00
Dedham—St. Paul's, for Bp. Randall..... 201 00
Framingham—St. John's, for Bp. Tuttle..... 14 25
Great Barrington—St. James', for Nashotah, \$2.50..... 22 00
Lanesborough—St. Luke's, for Bp. Randall, \$21.50; Bp. Morris,

\$21.50; from S. S., for Bp. Whitaker (elect), \$9.85..... \$52 85
Lowell—St. Anne's, a member of which for Bp. Morris, \$200..... 210 00
St. Anne's..... 67 20
Lawrence—Miss S. J. M. Ward..... 5 00
Milville—A thank-offering, for Bp. Randall..... 10 00
Marblehead—"R. T. M."..... 5 00
New Bedford—Grace S. S., for Nashotah, \$20; Indian Mission, \$20; Faribault, \$10..... 50 00
Pittsfield—C. A. Garlick..... 5 00 1270 95

NEW HAMPSHIRE.

Dover—St. Thomas', for Bp. Randall..... 76 00
St. Thomas' S. S., for Bp. Tuttle, for ed. of a child..... 40 00
Concord—St. Paul's School..... 100 00
St. Paul's S. S..... 27 46 243 46

RHODE ISLAND.

Providence—Grace, for Rev. Mr. Hanson, \$10; Bp. Morris, \$5; Rev. S. D. Hinman, \$2..... 22 00
Lulie's offerings, for Bp. Tuttle..... 1 10
Redeemer, Easter..... 15 00 38 10

VERMONT.

<i>Bennington</i> —St. Peter's.....	\$20 00	
<i>Burlington</i> —Miss M.....	1 00	
<i>East Berkshire</i> —Calvary.....	10 80	
<i>Montgomery</i> —Union.....	12 35	
<i>Poultney</i> —A widow's mite.....	1 05	
<i>St. Alban's</i> —Willie, Josie and Charlie's Easter offering.....	2 20	
A lady.....	5 00	52 40

CONNECTICUT.

<i>Bridgeport</i> —Arthur and Stevie's Miss. box, for Bp. Neely....	1 50	
<i>Cromwell</i> —H. Benton.....	3 00	
<i>Danbury</i> —St. James'.....	7 69	
<i>East Haddam</i> —For Santee.....	38 00	
<i>Hebron</i> —St. Peter's.....	18 89	
<i>New Haven</i> —Trinity, for P. C. M., \$75; for Faribault, \$3; Bp. Whipple, \$40; Santee, \$25....	143 00	
Trinity Par. School, for Santee F. H. Butler, quarterly payment stipend.....	6 25	75 00
<i>North Haven</i> —St. John's, for Santee, \$14.....	26 75	
<i>South Glastenbury</i> —St. Luke's.....	18 00	
<i>Saybrook</i> —Grace, for Bp. Davis....	5 00	
<i>Stamford</i> —St. John's, for Bp. Morris	25 00	
<i>Southport</i> —Trinity, Easter, for San- tee, \$10; Bp. Tuttle, \$10; Ore- gon, \$5.....	44 50	
In mem., from Mr. and Mrs. Buckley.....	20 00	
<i>West Cheshire</i> —Last offering of Titus Moss, a Young Soldier, for Santee.....	9 01	441 59

LONG ISLAND.

<i>Brooklyn</i> —St. Peter's, for St. An- drew's Ch. at Marseilles, Ill.	44 19	
Holy Trinity, for Bp. Morris....	20 00	
Redeemer S. S., Easter, for P. C. M., \$20; Nashotah, \$20; Faribault, \$10.....	50 00	
Grace, "D. C. L.".....	2 50	
Capt. Randolph Rodman, Easter	1 00	
<i>Newtown</i> —St. James' (of which from S. S., for Oregon, \$48.52)....	218 19	
<i>Huntington</i> —St. John's, for Santee....	55 30	
<i>Rockaway</i> —Trinity S. S., Easter, for Mrs. Catchings.....	11 38	402 56

NEW YORK.

<i>Factoryville</i> —Trinity S. S.....	30 00	
<i>Morrisania</i> —Trinity S. S.....	25 00	
<i>New York</i> —Annunciation, first earn- ings of my profession.....	10 00	
Grace Chapel (Mrs. Woods' quarterly payment stipend, \$13).....	18 00	
Nativity School, for Nashotah.	10 00	
St. Ann's, a member, for Santee	100 00	
St. Ann's, a member.....	10 00	
St. John the Baptist, Hattie S. Clarkson.....	1 00	
St. Paul's, Mrs. E. Watmough, thro' Rev. Dr. Dix.....	50 00	
St. Paul's, Mrs. Steimke and family, Easter.....	1 00	
St. Paul's, a class of girls, for distribution of Y. C. S.....	3 50	
St. Luke's Infant School, for support of Isaac H. Tuttle, an Indian boy.....	82 00	
St. Thomas', Mrs. Cummings' class, for Bp. Whipple.....	7 00	
St. Thomas', for Bp. Randall.....	1273 40	
Trinity, part Easter offerings....	12 50	
Prot. Episcopal Jewish Mission	1 10	
Mary Kerr, a Soldier.....	1 00	
Miss Sterling's school, Lenten Miss. box, for Bp. Morris....	4 00	
"E." for support of Missionary, in advance.....	300 00	
Mrs. N., quarterly payment....	25 00	

<i>Po'keepsie</i> —Holy Comforter (of which from S. S., for Bp. Tuttle, \$50; Bp. Morris, \$19; P. C. M., \$50; Dry Grove, \$20.47).....	\$199 47	
<i>Rossville</i> —St. Luke's S. S.....	12 00	
<i>Yonkers</i> —Mediator.....	42 15	2218 12

ALBANY.

<i>Burnt Hills</i> —Calvary, for Rev. G. W. Foote.....	8 50	
<i>Charlton</i> —St. Paul's, for Rev. G. W. Foote.....	12 50	
<i>Cherry Valley</i> —(Of which for Bp. Tuttle, \$12; Santee, from two sisters, \$10; for educa- tional fund, \$17).....	39 00	
<i>Duanesburg</i> —Christ.....	18 00	
<i>Essex</i> —St. John's.....	5 00	
<i>Hudson</i> —Christ, Easter (from S. S., \$174.56).....	224 56	
<i>Plattsburg</i> —Trinity, for Bp. Gregg, \$20; Faribault, \$10; Nasho- tah, \$12.....	68 00	
<i>Rensselaerville</i> —Trinity.....	8 00	
<i>Salem</i> —St. Paul's S. S., Easter.....	52 00	
<i>West Troy</i> —Trinity S. S., for P. C. M.	20 00	450 50

CENTRAL NEW YORK.

<i>Seneca Falls</i> —Easter, five Soldiers, for their Miss'y, 23d Regiment	5 00	5 00
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WESTERN NEW YORK.

<i>Geneva</i> —A friend.....	2 00	
<i>Watkins</i> —St. James.....	12 50	14 50

NEW JERSEY.

<i>Boonton</i> —St. John's S. S.....	10 00	
<i>Freehold</i> —Rev. A. S. Dealy.....	3 00	
St. Peter's.....	17 50	
<i>Hoboken</i> —Trinity.....	22 72	
<i>Morristown</i> —St. Peter's S. S., for P. C. M.....	157 00	
<i>Orange</i> —St. Mark's, Easter offerings of two children.....	4 00	
Grace.....	153 05	
Grace S. S.....	65 32	
<i>Rahway</i> —St. Paul's (of which for Rev. A. J. M. Hudson, \$10)....	47 00	479 59

PENNSYLVANIA.

<i>Harrisburg</i> —St. Stephen's, for Bp. Morris (of which from Mrs. Burnside, \$20).....	59 75	
<i>Media</i> —Christ, for Bp. Morris.....	15 00	
<i>Phoenixville</i> —St. Peter's.....	62 50	
<i>Philadelphia</i> —St. Clement's, for P. C. M.....	50 00	
St. Stephen's (of which for Wyoming, Colorado and New Mexico, \$25; Nashotah, \$20; Oregon and Washington, \$22)	545 36	
St. Jude's, for Bp. Clarkson....	50 00	
Incarnation.....	26 50	
Trinity S. S., Nashotah, \$100; Bp. Morris, \$100.....	200 00	
<i>Frankford</i> —St. Mark's Men's Bible class, for Bp. Tuttle.....	30 00	
<i>Bustleton</i> —Memorial Church of St. Luke's (of which \$1 for Helen's thirteenth birthday)....	2 30	
<i>Chestnut Hill</i> —Men's Guild, \$37.83; Women's Guild, \$115.53.....	153 36	
<i>Kingsessing</i> —(For Santee, \$2; of which from Young Soldiers, 75 cts.).....	7 75	
<i>Manayunk</i> —St. David's S. S., for Bp. Morris, \$50; for Bp. Whipple, \$50.....	124 75	1327 27

PITTSBURG.

<i>Washington</i> —A thank-offering, for Santee, \$5.....	10 00	10 00
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DELAWARE.

<i>Stanton</i> —St. James', for Bp. Morris.	15 00	15 00
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MARYLAND.

Annapolis—Last offering of Hayner		
Wilson.....	\$2 00	
Baltimore—Grace, for Bp. Morris....	100 00	
Trinity.....	10 00	
Free Ch. of St. Barnabas.....	50 00	
Baltimore and Harford Co.—St. John's (from S. S., \$5.25)....	19 75	
Hyattsville—From Conrad and Jessie's Miss. box, \$5.....	10 00	
Prince George's Co.—St. Paul's.....	11 00	
St. Mary's S. S.....	1 20	
Reisterstown—St. Michael's.....	5 00	208 95

EASTON.

Cambridge—Great Choptank.....	10 00	10 00
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VIRGINIA.

Marion—"A. P. D.," for Santee.....	6 00	
Linwood—A friend.....	5 00	
Petersburg—Grace.....	18 58	
Wickliffe.....	7 00	36 58

NORTH CAROLINA.

Clinton—St. Paul's.....	2 50	
Elizabeth City—Offerings of children of the Rectory.....	1 34	
Lincolnton—St. Luke's.....	4 52	8 36

SOUTH CAROLINA.

Charleston.....	5 00	5 00
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FLORIDA.

Palatka.....	4 25	4 25
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TEXAS.

San Antonio—St. Mark's, Easter....	21 00	
Waco.....	7 20	28 20

MISSISSIPPI.

Brandon.....	27 50	
Pike Co.—For Bp. Green.....	1 00	28 50

LOUISIANA.

Franklin—St. Mary's.....	5 45	
Miss Bisland.....	20 00	25 45

ARKANSAS.

Jacksonport.....	42 00	42 00
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TENNESSEE.

Athens—St. Paul's.....	2 00	
Memphis—Good Shepherd.....	7 62	
Somerville—St. Thomas'.....	41 70	
University Pl.....	12 33	63 65

KENTUCKY.

Georgetown.....	8 50	
Paducah—Two little girls.....	75	
Versailles—St. John's.....	40 50	49 75

OHIO.

Akron—St. Paul's S. S., "Buds of Promise".....	1 60	
Cincinnati—St. Paul's.....	300 00	
Springfield—Rev. C. Robbins.....	4 00	
Wellsville—Ascension S. S.....	7 25	312 85

ILLINOIS.

Chicago—"M. S. M.".....	10 00	
Decatur—St. John's S. S., for Bp. Lay, \$5; Bp. Tuttle, \$4.....	9 00	
Peotone—Emma Tisdale.....	10 00	29 00

MICHIGAN.

Detroit—St. Paul's.....	5 00	
Flint—Capt. W. E. Birchmore, Easter offering.....	2 10	
Fenton—G. A. and S. O. Dibble.....	4 50	
Kalamazoo—St. Luke's, Easter.....	77 00	88 60

IOWA.

Cresco—Grace S. S., for Santee.....	2 50	
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Independence—From S. S., for destitute school, \$3.50.....	\$8 50	
Jaynesville—"M.," for Bp. Morris....	2 50	13 50

INDIANA.

Evansville—For Southern Churches. For Churches in Tenn., \$64.90.....	3 00	65 90
Madison—Christ.....	20 00	88 90

MISSOURI.

Boonsville.....	2 50	
St. Louis—Trinity, Easter, "K.".....	10 00	
Christ S. S.....	58 59	71 09

WISCONSIN.

Beloit—Easter offering, St. Paul's, a parishioner.....	5 00	
Fond Du Lac—Georgiana and Percie Milwaukee—St. Paul's, Easter, from Hon. Wingfield Smith.....	50	30 00
Madison—Grace (from S. S., \$42.56).....	54 06	
Manitowoc—Good Friday offerings, Miss. to Jews.....	2 00	
Neenah.....	2 96	
Nashotah—St. Sylvanus.....	39 54	
Racine College—St. John's Chapel.....	11 16	
Mount Pleasant.....	4 70	
Ripon—Family Missionary box.....	3 80	153 72

MINNESOTA.

Minneapolis—Gethsemane.....	46 24	
Mankato.....	5 62	
Mantorville.....	1 50	
Winona—St. Paul's.....	20 00	
Red Wing—Christ, Easter.....	67 30	140 66

NEBRASKA.

Omaha.....	8 90	
Santee—Indian Miss., for Bp. Morris.....	15 00	23 90

COLORADO.

Black Hawk—St. Mark's, for the Jews.....	11 75	
Nevada City—Christ.....	10 00	
Fort Laramie.....	2 40	24 15

OREGON.

Eugene City.....	12 00	12 00
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YOUNG SOLDIERS OF CHRIST.

Receipts for the month.....	1007 77	1007 77
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LEGACIES.

E. I., Providence—Estate of Ann Eliza Eborn.....	398 41	398 41
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MISCELLANEOUS.

Young Christian Soldier, receipts for month.....	495 38	
Domestic Missionary, receipts for month.....	376 50	
Part proceeds of farewell missionary meeting to Bp. Morris.....	183 96	
Sale of Pioneer Church.....	12 00	
Sale of pictures.....	75	
Mrs. M. Boland, for Santee.....	1 00	
A poor student's thank-offering.....	1 50	
Cash.....	50	
Cash, C. and E.....	1 50	
Anon., for Western Missions.....	50	
Easter offering.....	5 00	
A Lenten mite, for Santee.....	6 00	
"E.," for distribution of THE SPIRIT of Missions.....	5 00	
Cash.....	5 00	
Interest on Trust Funds.....	850 00	1444 59

Total.....	\$11,346 60	
Amount previously acknowledged.....	78,983 51	
	\$90,330 11	

Total receipts for month, \$11,346.60; for general objects, \$7,256.61; for special objects not under control of Committee, \$4,089.99.

DELEGATE MEETING OF THE BOARD OF MISSIONS

AT CINCINNATI, OHIO.

THE subjoined account of the Delegate Meeting held in Cincinnati, Ohio, in the last week in April, has been compiled from the *Standard of the Cross* and the *Cincinnati Gazette*. It can hardly be said that any previous Delegate Meeting exceeded this one in the heartiness with which it was welcomed by the Bishops of the Diocese, who were both present, and the Clergy of the city, and in the spirit of love and good-will which characterized its proceedings. The Congregations gathered at the opening service on Sunday evening, and at each of the three principal missionary meetings on three consecutive evenings, were large; and no doubt remained in the minds of the Secretaries at the close of the whole that the general impression had been exceedingly favorable, and that, under the blessing of God, great good had been accomplished.

The generous hospitality of the good people of Cincinnati made our stay there most delightful. We should be glad, did not delicacy forbid it, to make particular mention here of the social reunion, on the last day of the session, at the beautiful residence in Clifton of one of the parishioners of the Chairman of the Committee of Arrangements, the Rev. Mr. Clements.

We regard these Delegate Meetings of the Board as of great value to the missionary work of the Church—not so much for any immediate pecuniary result as for the diffusion of information, and the widening and deepening of interest in the cause.

IN anticipation of the opening services of this meeting, on Sunday evening, April 25th, the various pulpits of the Church in the city were filled in the morning by Clergymen from abroad.

The three departments of the Board were represented by the Rev. Drs. Twing, Haight and Denison. The Rev. Dr. Twing preached at Christ Church, and presented in his usual, forcible manner the claims of our Domestic work.

At St. James' Church, the Rector, Rev. Mr. Wright, read prayers, and Rev. Dr. McElroy the Ante-Communion. Bishop Bedell was also present. Rev. Dr. Denison, Secretary of the Foreign Committee, made a faithful presentation of the Christian duty of sympathy and helpfulness in respect to Foreign Mis-

sions. He based his exhortation on St. Paul's description of religious character: "Your work of faith and labor of love;" work and labor flowing out from the right principles, the true and living sources, Faith and Love. The Bishop followed with a brief appeal on the same subject, and gave the Benediction.

In St. John's Church, Rev. Dr. Nicholson preached on the subject of the Ascension, from the latter verses of the Gospel according to St. Luke. The sermon is described, by one of the Clergy who heard it, as magnificent. It was crowded with enlivening, hopeful and glorious thoughts. The occasion was one of deep interest to the many friends whom Dr. Nicholson left behind him in Cincinnati when he removed to Boston.

At the same church, in the afternoon, Rev. Dr. Haight, representing the cause of Home Missions to the Colored People of the South, advocated this important branch of our Missions. The Rector, Rev. J. H. Elliott, read the first part of the service, and Rev. Dr. Haight the latter part. Bishop Bedell was present. The sermon presented the unity of Christian love in a forcible manner: "Ye are all one in Christ Jesus;" and argued from the truth of this bond to the duty and privilege of sending the Gospel to the poor freed people of the South. A collection was made in behalf of the object, and the Bishop pronounced the Benediction.

The Rev. Dr. Haight preached at St. Paul's in the morning, and a mass-meeting of the Sunday-school children was held in the same place in the afternoon. The church was crowded with the little ones of Christ's flock, who listened attentively to the winning words of the Rev. Dr. Twing.

THE OPENING SERVICE AT CHRIST CHURCH.

On Sunday evening, Christ Church was crowded to its utmost capacity, and the Opening Service of the Delegate Meeting was one of the most stirring occasions which has ever transpired in Cincinnati.

The venerable Bishop of the Diocese, Bishop Bedell and Bishop Cummins were present in the Chancel. The Evening Prayer was said to the end of the Psalter, by the Rev. Dr. Twing. The lessons were read by the Rev. Dr. Haight, and the prayers by the Rev. Dr. Denison. The music throughout the service was simple and congregational, and the people joined heartily in the responses and the chants. The sermon was preached by the Rev. Dr. Nicholson, and held the attention of the entire congregation for a full hour. The text was taken from 2 Cor. x. 15, 16: "But having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, to preach the gospel in the regions beyond you."

No written account could give any adequate idea of the sermon. It was pronounced by some of the oldest attendants upon Missionary Meetings to be the best missionary sermon they ever heard. A large number of Clergy from our own and the neighboring Dioceses were present, and the meeting was inaugurated with the finest promise of success and influence, especially in developing the rapidly increasing missionary spirit of the Church.

MONDAY MORNING.

The session was opened with Morning Prayer, conducted by the Right Rev. Bishop Bedell and the Rev. Messrs. Wright and Elliott.

At the close of the devotions the Right Rev. Bishop McIlvaine took the chair, and the informal discussion on "The Advantages and Disadvantages of the Agency System" was opened, in the absence of the Right Rev. J. C. Talbot, of Indiana, by the Rev. Dr. Haight, of New York.

He thought that there was no inevitable necessity for the agency system. There was no account of such a system in the early history of the Church. It arose from the dormant condition of the Church prior to the Revolution in this country, in regard to the extension of the Church. The Mission system then inaugurated was soon blessed with happy results. Outside of the city of New York, there is not a church in the whole State that was not established by the missionary system. The necessity did not now exist as formerly. It took twenty-five or more of the ablest men of the Ministry away from the proper duties of Ministers.

In regard to the advantage of the system, it was admitted that a man giving his sole attention to the missionary business, as an agent, would be able to accomplish more than the Minister who only gave the matter occasional attention.

There were four hundred parishes in the United States, embracing twelve thousand communicants, who do not contribute a dollar to the work of Missions, because the agent never reaches those weak parishes; but all these were able to give each a small sum, which, in the aggregate, would be very large.

Bishop McIlvaine spoke of the Church Missionary Society of England. He never heard of an agent going around among the churches irrespective of the action of the local societies. These local societies hold their annual meetings, and endeavor to get the Secretaries of the General Society to be present, to give interest to these meetings, and thus raise as large contributions as possible.

Rev. Dr. Craik, of Louisville, had been, in the course of his life, on both sides of this question. He had once held that the agency system was an annoyance to the parochial duties of the Minister and an unnecessary expense. But he had lived long enough to change his mind. He held that the Diocesan Episcopacy should be regarded as a missionary organization, the Ministers all laboring under the direction of the Bishop, and the Bishop himself being the most active Missionary in his Diocese; but in the failure of this there remains the hard alternative. If the Church will not send the Bishops to attend to this missionary work, we must, he said, in effect, have Archbishops (for such the General Secretaries of these Committees are) who will give it attention.

Under the agency system, when the agent came around every thing else was laid aside. All attention was given to the work immediately under consideration, and more money would be raised than could be done by congregational effort.

Rev. Mr. Bacon, of Hillsboro', Ohio, doubted the practicability of reaching the

four hundred scattered and non-contributing churches by the agency system; it would require too much travel, and they should be reached through parochial influence; it should be held that the members of the Church were not duly converted until they held their wealth at the service of the Church.

Rev. Dr. Haight suggested that perhaps the agency system might be supplemented with some arrangement by which the parishes, by means of local missionary societies could be brought into the work.

Bishop Mellvaine regarded the *Church itself as a Missionary society, of which all the baptized are members, and the Minister as a Missionary Agent, and all work together for the accomplishment of the great object.* But although true in theory, there has been great practical difficulty in inducing our people to accept the principle. He was, perhaps, the only one present who had been also a member of the Domestic and Foreign Missionary Society for which the Board of Missions was a substitute. He was one of the Committee which reported the plan for the change. The difficulty feared then had never been obviated. Members of the Church will not appreciate their privileges as being expected to take a lively interest in Missions.

One great practical deficiency is the waiting to create a sense of duty in regard to this and every other Christian work until just before the contribution is to be taken. The duty of giving for every Christian object ought to be impressed upon the Church at all times; that it is not for the interest merely of the agent, or the Missionary Society, but for their own individual interest, as members of the Church, that they should be liberal givers.

Rev. Mr. Wright, of St. James', Cincinnati, believed that each Minister should present the subject of Missions distinctly and exclusively at least once each year, and take up a collection for the purpose.

Dr. Haight spoke of the importance of missionary papers and publications, and of their great absence in the families of members of the Church generally. Nothing would be more effective than their free circulation in the Church.

Rev. Mr. Fiske, of St. Paul's, held that the very coming of the Missionary agent into a parish was as much as to say, "You have not done your duty, and therefore I come to require of you the performance of that duty." He thought the Bishop might take the place of the agent by appealing to each Minister whether he had performed his duty in this respect.

Bishop Bedell remarked that the *system of holding every baptized member of the Church responsible for doing a certain relative amount of missionary work, in the way of contributions, etc., was certainly the right one, and that the Pastor, being the president of each parochial missionary organization, should be the prime agent in each parish.* We ought to look at this matter practically. The majority of Pastors were doing their duty. Only 600, or perhaps 400 parishes, were not doing any thing for Missions. The question was, how these 400, perhaps the feebler and smaller parishes, were to be aroused. Our agent did not go to those. He recommended that city Rectors should divide these parishes among them, visiting six or eight each on a missionary tour. Congregations

could be gathered even on week-days, in our smaller towns, to hear such men and such sermons as we heard on last Sunday night.

He replied to the Rev. Dr. Craik, objecting to the idea that it is possible for a Bishop to become a Missionary in his Diocese. There is an amount and character of pioneer work to be done in the missionary planting of churches incompatible with a Bishop's executive duties. This new theory of a Bishop's office was entirely unpractical. Such missionary work must be confided to other hands, under his supervision. There must be agents to give their undivided attention to this great work; but their chief office should be to furnish facts and materials for Pastors to work on, and to rouse Pastors to a sense of their duty.

Interesting addresses were also made by Rev. Jno. H. Elliott, of St. John's Church, and the Rev. C. A. L. Richards, of Columbus.

MONDAY EVENING.

The Missionary Meeting on Monday evening was held in St. James' Church. The Missionary service was used on the occasion; after which the Right Rev. Bishop Mellvaine introduced the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee. The Doctor alluded to his embarrassment, arising from the fact that, from some unknown cause, Bishop Talbot, of Indiana, had not arrived.

After some introductory remarks, the Secretary proceeded to give some of the statistics of our Domestic Missionary work. There are in Alabama 4 Missionaries; Colorado, 2; Wyoming, 2; Florida, 6; Georgia, 8; Indiana, 5; Illinois, 4; Iowa, 6; Kansas, 3; Kentucky, 7; Louisiana, 4; Maine, 4; Minnesota, 9; Missouri, 7; Montana, Idaho and Utah, 3; Mississippi, 10; Nebraska, 9; Dakota, 2; North Carolina, 18; Ohio, 2; South Carolina, 14; New Hampshire, 3; Virginia, 6; Wisconsin, 6; Tennessee, 7; Oregon and Washington Territory, 6; 4 Missionary Bishops where we ought to have 20; 174 Missionaries in all the States and Territories. But what are these among so many?

The Secretary remarked that he had received intelligence that Bishop Clarkson had just confirmed nine Indians, and that there are five hundred Indian communicants.

In response to a request from Bishop Bedell, the Secretary gave a more particular account of the work of our Church in Utah. He reported that the results thus far achieved were full of encouragement, considering the character of the field.

The Rev. Dr. Haight then gave an interesting account of the Church's work among the lumbermen of Maine, and of the general influence of our services and system upon communities which have been already too long under the influence of modern heresies, rationalism and unbelief. The account which he gave was mainly a narrative of personal observations made during a recent tour with Bishop Neely. The incidents he related were of thrilling interest, and held the undivided attention of the congregation, and must have revealed a new meaning in the trite phrase, "Domestic Missions."

A collection was then made, and the meeting closed at 10 o'clock P. M. with the Benediction by Bishop Mcllvaine.

TUESDAY MORNING.

Devotional exercises were conducted by Bishop Bedell, assisted by the Rev. Dr. Wakefield, of Indiana, and the Rev. Mr. Bacon, of Ohio. Bishop Mcllvaine presided in the early part of the session, but was compelled from fatigue before the close to retire, calling Bishop Cummins to the chair. Since the preceding day there had arrived Rev. Dr. Rylance and Rev. Mr. Sweet, of Chicago; Rev. Dr. Norton and Rev. Messrs. Platt, Perkins and Badger, of Kentucky; Rev. Dr. Burr and Rev. Messrs. Laverty, Helm and Watts, of Ohio. The attendance of visitors was much larger than at previous sessions, and the interest is manifestly greatly increased.

Bishop Mcllvaine announced the subject for discussion: "Parochial Missionary Services and Lectures: their Utility, Modes of Conducting," etc.

Dr. Matson, the Secretary of the Board, who had been assigned to open the discussion on this question, not having been able to attend, Rev. Dr. Haight consented to introduce the subject by a few remarks. He said it was a question of great practical importance. There was a lamentable want of information in regard to the missionary work. He believed there was not more than one in fifteen—or perhaps in twenty-five—in the Church, who could give any satisfactory account of the condition of this department of the Church's work. All the higher interests—intellectual, moral and spiritual—seemed to occupy a place in the background. There was very little true religious culture. How to remedy the evil was a matter of grave concern. He had tried weekly and monthly night-meetings, where he endeavored to instruct his people on this question; but the persons who should have been there remained away. He had reached the conclusion that this instruction must be imparted on Sunday.

From three to four thoughtful well-considered sermons or lectures should be delivered during the year on Sunday mornings. It should not be regarded as a mere effort to get money. It was a part of the regular work of the Church. He thought these discourses could be made attractive. It was a field of unusual interest. The history of the labor of some of the early Missionaries and Bishops in this country, and of this work in general, would furnish material for discourses as interesting as the most popular lectures.

He concluded by impressing upon the delegates both the difficulty and importance of educating the people up to the proper standard of giving their substance to prosecute the work of saving the souls of men.

Rev. T. M. Martin, of Terre Haute, Indiana, said he had adopted a system of parochial instruction which had produced an increased interest in this work. In the Diocese a new system of missionary labor had increased the contributions from \$200 to \$2,000. He had tried the weekly meetings without permanent success, and was finally compelled to adopt the practice of preaching a sermon on this particular subject, each quarter of the year.

Rev. Dr. Burr, of Portsmouth, Ohio, thought the right motive power was a heart imbued with the love of Christ, and with a desire for the conversion of souls. Though he had tried monthly meetings with some success, he had found it still more useful to present this subject on Sunday. He thought no new methods would be discovered, nor would the same means answer in all places. For the encouragement of the delegates he would say, a lady remarked to him before he came to the meeting that morning, that she had become converted to the work of Foreign Missions by something she had heard at the meeting on Monday, and had expressed a desire to her husband to support a Missionary. He urged his brethren to remember that just so far as they succeeded in implanting the love of Christ in the hearts of the people, would success be attained in the work of Missions.

Dr. Nicholson expressed the thought that Christians were sometimes over-anxious, and unnecessarily tormented themselves about the apparent want of great results. It was clear that when Christ should come there would still be unconverted persons on the earth. It was their duty to preach the Gospel—to call out from the world a people. Every message would carry the Word to some heart. If they would go forth impressed with the truth that Christ was with them, they would not labor in vain. If they were impressed with the fact that they were to continue to meet obstacles, the work would be more successfully prosecuted. Men should proceed quietly, patiently, using the same means. They might suffer disappointment, but should go on yearning for the Divine blessing, and believing that in His own good time it would be received. God would come with soul after soul.

Rev. Dr. Rylance, of Chicago, thought it possible for persons to draw from Dr. Nicholson's remarks the inference that "what is, is right." He knew the Doctor did not mean it. He, however, thought the view too narrow. They were to push the work as if they expected their own energy to accomplish it. He believed they were making this too much a matter of orders. They were doing too much as Priests. He would develop the lay element of the Church and use it. In Illinois they had stated meetings of both Clergy and Laity, where the matter of Missions was considered in a regular business way, and with very satisfactory results.

Rev. Dr. Haight here asked the speaker *how* he got his laymen to speak and work.

Dr. Rylance replied: By undoing the old, horrible assumption, that the whole thing was in the hands of the Clergy; by placing the layman in a position where he should feel that he might and must be a fellow-worker for Christ. He knew twenty laymen in Chicago whom he could rely upon at any time to speak publicly on these subjects.

Rev. Mr. Bacon, of Ohio, wanted to speak of a practical matter connected with the work of the Church. They were sometimes discouraged on account of their numerical inferiority in this country. But he asked if they could not find things that were unmistakably their work. The whole land was honeycombed

with decay of one of the Christian virtues—Christian nurture. The great charge of this Church was to restore and maintain the custom of Christian culture among the children.

Rev. Mr. Platt said the great want was the missionary spirit that was in Christ. He was glad that they had instituted these Delegate Meetings. They would warm each other into fresh life. He recommended that each delegate should go home and agree to support some particular missionary station.

Bishop Cummins here read an invitation from Henry Probasco, Esq., to visit his place at Clifton to-morrow afternoon, immediately after the conclusion of the morning exercise. He would have carriages in waiting.

On motion of Dr. Haight, Bishop Cummins was requested to tender Mr. Probasco the thanks of the delegates, and present their acceptance of this kind invitation.

Rev. Mr. Thayer, of Louisville, said they would get this missionary spirit as we get health—by obedience to law. The great want was a baptism of the Spirit, which would come through obedience.

Bishop Cummins, who was in the chair, rose, in response to a request from the Rev. Mr. Richards, of Columbus, Ohio, to state the result of his experience in the matter. He said in Illinois the work was largely attributable to the silent power of character—the contagion of example; one quiet man had instilled his spirit into many. He bought a map and blackened the neglected portions of the State, which spread darkness over the larger part, and awakened them to a sense of the work. Another man caught the spirit, and said I will go with you to help in the work in this Diocese. He alluded to the labor of a single man—Wm. Welsh, in Pennsylvania—through whose instrumentality one hundred workingmen had been confirmed. They wanted the laymen to go to work. They had recently consecrated a church in Louisville that had been planted by laymen. But it was not machinery they wanted; it was the baptism of the Spirit of God.

The discussion having closed, Dr. Haight briefly alluded to some of the important points developed, among which he enumerated the Christian nurture of the children. If the children were properly educated, what a different class of men the next generation would be! As to the love of Christ in the heart, he believed there were degrees. There were many who loved Christ and the Church, but not sufficiently to give liberally to the latter. There were, too, many who, if dead, would not be missed. In conclusion, he urged the delegates to use all their power to diffuse the knowledge of this work.

Bishop Cummins said he would be glad if some steps could be taken to perpetuate the excellent missionary sermon delivered on Sunday night by Rev. Dr. Nicholson, and moved that it was the sense of this meeting that great good would result from its publication.

Bishop Bedell moved to amend, by recommending that it be published in *THE SPIRIT OF MISSIONS*, a missionary publication which, he took occasion to say, should be in every family of the Church. He felt personally obliged to Dr.

Nicholson for that sermon, because it was a clear, full exposition of the Gospel of Christ, and because it fully affirmed that our Church has been given to us as the best instrument for the spread of the Gospel.

Some objection was urged to the adoption of any resolution whatever by the meeting. It is understood that the sermon is to be printed in Cincinnati by gentlemen who were present when it was preached, and who have united with the Bishops in requesting it for publication.

The meeting thereupon took a recess.

TUESDAY EVENING.

At the evening session another large audience assembled at St. Paul's. After prayers, Bishop McIlvaine announced that the Rev. Dr. Denison, Secretary and General Agent of the Foreign Committee, would present the cause of Foreign Missions.

Dr. Denison said statistics showed that, last year, fourteen hundred parishes in the North and West gave nothing to this Department.

He proceeded to exhibit the condition of the various Foreign Missions of the Church.

The oldest was in Greece, where, under the direction of Dr. and Mrs. Hill, thousands of youth had been instructed in secular knowledge and in the principles of our holy faith.

Next was West Africa, where our Missions had been in existence thirty-three years, and where our present Missionary Bishop had spent thirty years. The mission had employed twenty Ministers and forty lay persons; seven Ministers and eleven lay laborers had died; eleven Ministers and eighteen others had returned to the United States; and now Bishop Payne had also signified his intention to return, on account of enfeebled health.

Next was China, with three stations, one Missionary Bishop, and four Ministers.

Next was Hayti, with three stations and three Missionaries.

Last October this branch of the work of the Board was in debt \$33,000, but they wisely determined to neither relax exertion nor recall a Missionary till it should be found absolutely necessary from the neglect of the Church to furnish means. He was happy to say that since that time receipts had been in advance of last year, and that fully one-half of the deficit had been paid. He besought the delegates to help them extend the work. They had been very much encouraged by the fact of an increased number of young men seeking these foreign fields—more than for several years. He considered they had good cause to thank God and take courage.

After singing

"Ye Gospel heralds, go proclaim,"

the Rev. Dr. Nicholson was announced to speak on "The Hinderances to the Missionary Work to be found in the bosom of the Church."

The Doctor said this was a heart-searching question. It could not be answered without going down into the very depths of each Christian's consciousness. It was the want of self-consecration. He said if there was genuine self-consecration, there must be self-devotement; if self-devotement, the outpouring of interest, work, wealth and prayer. He said a man's self was not only that which was of himself, but the assertion of himself. Property! What was it but the impressment of a man's self upon the world about him? It was claiming so much of the world as belonged to him. How then, he asked, could a man consecrate himself to God, and not feel that his property was also consecrated? Where there was self-consecration, there must be a contribution of property to the work; and he said that self-consecration rendered absolutely necessary a Missionary Church.

To bring about self-consecration, self must be made willing—the heart must be filled with love to God. When love ruled the heart, it commanded the life. When a sense of the love of the Saviour filled the heart, self-consecration would necessarily follow.

We were to get that love by contemplating it as described in the Scriptures. He came down to save us; took upon Himself our very sins, really, truly. When this was understood as a living reality, it would be impossible not to love Him.

He then proceeded to show what there was in self-consecration, especially in the sense of joy in Christ and in the spirituality of mind involved. The latter was not secured by merely abstaining from indulgence in this or that gratification; these were but bubbles upon the surface. It was understanding spiritually that on the cross of Christ he, the sinner, was crucified unto the world and the world unto him. It was to realize that in the Saviour he was himself put to death—that he had died to the present state of things. It was to feel that he was a part of this new creation.

So the Reverend Doctor proceeded, showing where lay the hinderances to the work—the want of this self-consecration—in one of the strongest, most forcible arguments (says the *Gazette*, to which we are chiefly indebted for this report), and withal one of the most eloquent we have ever heard. During its delivery there was the most profound attention. He held the audience in his hand, passive subjects of his will.

After the Doctor had concluded, Dr. Haight and Bishop Cummins both made brief remarks on the condition of things as developed by the report on Foreign Missions. In speaking of the indebtedness, the former said, if there was such a thing as law or principle in the Church, there was guilt somewhere, for allowing this to rest upon the Church. Bishop Cummins said there was much secret infidelity in the Church in regard to Foreign Missions. They had not yet learned to obey the Master.

At 10 o'clock the Doxology was sung, and the Benediction pronounced by Bishop Mellvaine.

WEDNESDAY MORNING.

The delegates reassembled at 10 o'clock. The attendance was largely increased. The service and administration of the Holy Communion were conducted by the Right Reverend Bishops Bedell and Talbot, assisted by the Rev. Mr. Snively, Rector of Christ Church, and the Rev. Dr. Burr, of Ohio.

At the conclusion of these solemn and interesting services the regular exercises of the meeting were resumed, the Right Reverend Bishop Talbot, of Indiana, presiding.

The subject of the morning—"The Worthlessness of all Human Effort for the Conversion of the World, apart from the Aid of God the Holy Ghost: Means of securing that Aid"—having been announced, Rev. Dr. Nicholson, who had been assigned to this duty, opened the discussion.

He spoke of the beauty of the doctrine held by the Church in regard to the Holy Spirit. In relation to the postulate announced, he held that it was self-evident to all educated Christian minds. He then proceeded to show the office of the Holy Spirit, who took the truths of Christ and planted them in the heart in all their wisdom and power. The human mind was dependent upon the Spirit for ability to perceive what the Word of God says concerning Christ. Under the burden of duty and suffering we were to rely upon the Holy Spirit for strength. "He helpeth our infirmities."

He makes us strong by giving us patience and knowledge, and sweet serenity; by filling the heart with gentle humility and self-denying love.

We are to receive this great gift by acknowledging it, believing in it, acting on it, expecting it. In conclusion, he admonished Ministers and laymen that in the work of winning souls to Christ, they could only expect to succeed when they had the personal realization of that Spirit in their own hearts.

After Dr. Nicholson had concluded there was a long pause, which was terminated by the Rev. Dr. Haight, who remarked that he was reminded of what a distinguished divine had said concerning prayer-meetings—that when they could get along no further they had better sing. This suggestion found a quick response from the Bishop, who announced a hymn.

Rev. Mr. Badger, of Louisville, said that without the Spirit it was in vain the seeds of truth were planted in the heart. Prayer was the means of securing His blessed influence.

Rev. Mr. Fiske, the Rector of St. Paul's, said the object desired was the conversion of souls. All efforts to attain this object were vain, save through the operation of the Holy Ghost. In regard to this there was comparative unanimity, but with reference to the means by which the Spirit is secured men widely differed. Some men say, only cleave to, look to, and lean upon Christ. Such words as these never came with comfort to his heart. When the young man came to Christ, he was given something to do. The Saviour's text was: "Let him deny himself, and take up his cross and follow Me." "Not every one that saith unto Me, Lord, Lord, * * * but he that doeth the will of My Father." They that have done good were to come forth to the resurrection

of life; they that have done evil, to the resurrection of damnation. Throughout the Scriptures there was one thought—that if we were to win the assistance of the Holy Spirit, we must do the works God had commanded.

The more we worked for Christ, the more we would love Him. We must work and pray, and pray and work. These are the best means to secure the conversion of sinners. We had nothing to do with God's department. We were to work, and in proportion as we worked, would He send His Spirit.

Rev. Dr. Nicholson said he was sorry to hear the fundamental truth of God attacked in the manner they had just heard. If there was any thing clear in their articles of faith, it was that it was not by works, but by faith in Christ, that our salvation was secured. After the citation of a number of passages in support of this doctrine of the Church, he said he had felt he could not sit in silence and hear the most precious doctrines of Christ thus assailed.

Mr. Fiske here rose to express his regret that his brother had so misunderstood his position. He did not think any man believed more implicitly than he in the doctrine of justification by faith; but he believed we were to show our faith by our works; faith without works was a fiction, a lie.

Rev. Dr. Haight rose immediately on Mr. Fiske assuming his seat, and quieted the ruffled surface by a few appropriate remarks. He had understood Mr. Fiske as he had explained, and manifested some surprise that Dr. Nicholson had taken the view expressed of the former's remarks. He was sorry to say, however, that there was a large body of religionists outside the Protestant Episcopal Church who did not believe in the Holy Ghost, who taught that men were to go forth on their own strength. If there was any truth clearly taught in our Ritual, it was man's weakness and God's power. He regarded it as the glory of the Church that it believed fully in the Holy Ghost, and closed by urging the people to pray for His descent.

Rev. Mr. Gay, of Ohio, concurred with Mr. Fiske that this gift of the Spirit came in response to prayer and work. He would throw out a suggestion to the Secretaries that they approach the Bishops in regard to the preparation of a form of prayer to be used in these Delegate Meetings, and that a pastoral letter be addressed to the congregations of the Church, asking that, two or three weeks before the meetings, the blessing of God be invoked upon their deliberations.

Rev. Mr. Clements said it was the Holy Ghost that converted the sinner, but He was pleased to work through certain means. - There was something, however, behind all prayer and work. We must honor and feel our dependence on the Holy Spirit; then we should both pray and work aright.

Rev. Mr. McElroy said, as one of the old members of the Church, he could remember when there were many who did not entertain the now universal opinion of the Church in regard to this question of the Holy Spirit. He rejoiced that that day had passed.

Right Rev. Bishop Talbot said that without the agency of the Holy Spirit we were nothing, and worse than nothing. He was glad he had not lived at the time indicated by his brother McElroy. The Protestant Episcopal Church,

with its 200,000 communicants, had not come up to the full measure of its duty. They needed to use their means, and all their means, for securing the outpouring of the Holy Ghost. God grant, he said, that they might labor more, pray more, and love more.

After singing a hymn, the Benediction was pronounced by the Bishop presiding.

Immediately afterward the delegates took carriages awaiting them, and proceeded to Clifton, where they were the guests of Henry Probasco, Esq., during the remainder of the afternoon.

WEDNESDAY EVENING.

A large congregation assembled in St. John's Church to participate in and enjoy the closing exercises of the meeting. After the usual devotional exercises, the Right Rev. Bishop Bedell, who presided in the absence of the Right Rev. Bishop McIlvaine, expressed the deep regret of the latter in view of his inability to be present. His regret was the deeper because he did not regard the work among the colored people of the South as the least important part of our duty as a Missionary Church.

The Bishop then introduced Rev. Dr. Haight, who would present the cause of Home Missions to Colored People.

Dr. Haight premised his remarks with a high tribute to the character of the Rev. Chas. Gillette, D.D., deceased, the late Secretary of the Commission.

He alluded briefly to the condition of affairs that made it necessary to begin the work of culture of the colored people for the duties of this life, and for happiness beyond the grave. He was happy to say that they had met with no obstacles in the prosecution of this work, and had received many earnest applications from the people of the South for assistance. He spoke of the remarkable success of their schools in Charleston. In the Carolinas, Virginia, Kentucky and South-western States they had proceeded with the work with the most encouraging results. They employed last year fifty-five teachers, had six thousand scholars in attendance, and expended \$29,000. The present year began with a debt of \$10,000. The agents from the South reported that they had not half conceived the importance and magnitude of the work.

They began the training in schools and subsequently entered upon the work of forming congregations. Large churches had been organized.

The value of the Normal School to prepare colored teachers could not be overestimated. The contribution of the Avery estate, by which \$20,000 was expended in the institution of such a school in Raleigh to train young men, with the hope that some of them might be induced to become Ministers, had been attended with happy results. This school had excellent discipline, and their Church service was warm and earnest. The educated colored teachers succeeded exceedingly well.

If they were to have colored preachers and teachers, this work must be largely increased. Then he said what a door was opened in Africa! The hope of that country was in the colored people of the United States.

President Roberts had said what Liberia wanted now was intelligent immigration. This would make that country a centre of light for the whole of Africa. The Normal Schools must be maintained and increased. He alluded to the strange juxtaposition of the two races in this country. Unless we fitted the colored men for their duties as citizens, taught them to love and honor God, it needed no prophet to tell that a day of fearful retribution would come upon us or our children. He was happy to say a better feeling was prevailing in regard to this work.

After the singing of a hymn, the Rev. Mr. Everheart, of Louisville, was called upon. He said, in view of the fact that he had been a slaveholder, and the son of one, and been long identified with the black race, he must be interested in this subject. Next to his own race he loved the African. He complimented their fidelity, amiability and kindness. During the war they were kind and conciliatory to the one army, and confiding and obedient to the other.

He believed they were capable of an elevation that we, as Anglo-Saxons, were not always willing to admit. If this race were to pass away through our neglect, great would be our culpability. Congressional action investing the blacks with suffrage was at first very unkindly received. A change, however, was coming over the people. They began to see a Providence in this act that would impose upon both North and South the duty of elevating these people and preparing them for unsought citizenship.

He remarked with emphasis that there was not an intelligent member of the Protestant Episcopal Church in the South, who had been a slaveholder, but could place his hand on his heart and say he thanked God that this race was emancipated.

But he was sorry to say that there was serious demoralization among the colored people that could only be corrected by the authoritative teachings of the Church of Christ.

He concluded by the solemn averment that there was no such cause in connection with the Church, and begged them to give liberally in its support.

A collection was then made.

The regular exercises being concluded, the Rev. Dr. Haight rose and said, in behalf of the Secretaries and members of the Board, he desired to present to the Bishops of the Diocese, the Clergy of Cincinnati, and the citizens for their hospitality and attentions, and to the public press for their full accounts of the proceedings, their most sincere thanks.

To the admirably chosen words in which Dr. Haight was pleased to gratefully acknowledge the reception the delegates had enjoyed in this city, Bishop Bedell very feelingly and appropriately responded.

The congregation then rose and sang "From Greenland's icy mountains;" after which a short prayer was made, and the Benediction was pronounced by Bishop Bedell; thus closing a meeting that had been interesting not only to the delegates, but to other members of the Church and to citizens, many of whom had attended the exercises.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1869.

EDITORIAL.

WHAT NEED WE AS CHRISTIANS?

"THE great deep" of human energy and enterprise seems to be "broken up," to be stirred to its lowest "fountains," devolving on the Church of Christ duties of high import in her sphere and relations. Her mission is the diffusion of the leaven of truth for the *regeneration of the world*. And what has she done for the fulfilment of this Mission? Within the memory of living men our branch of the Church had not a Missionary in the field, Foreign or Domestic, though the last command of her glorious Head was on record, written in letters of light. The Lord be praised that this reproach is no longer attached to her name! She has now Missions at home and abroad. Men and women have gone forth at her solicitation and solemn promise, leaving home and personal comforts, to preach and teach the "reconciling Word" to those "who have no hope and are without God in the world." Some have laid down their lives in confirmation of the truth; others are laboring on in faith and hope, desiring to "spend and be spent in the work," begging the prayers and aid of the Church at home. The language of their appeal is: "You have sent us forth in 'the fulness of the blessings of the Gospel of Christ,' promising your sympathy, your prayers and support, promising to sustain us as the progress of our work shall demand. We call now, in the name of the Lord, for the fulfilment of your pledge. We *need* men and means to carry forward your Missions; yes, even to secure adequate returns to labors already done. 'Freely *ye* have received, freely give.'"

These are facts and appeals which have been long before the Church, and are reiterated in louder tones and with increasing earnestness in all communications from the field. Have they reached the ear and great heart of the Church? Have they met with that response which is their due from the Church of *Christ*? Do not the facts of the case here suggest these solemn questions for the prayerful consideration of every member: Have *I* done my duty in this great matter? Am I prepared, in view of the *facts*, for the scrutiny of *Him* before Whom I shall hereafter stand as a steward of His grace? Am *I* ready to give up my account? What need we, as Christians, that we may attain to a full consciousness of our duty in the work of God—for more aggressive, persistent action against the strongholds of Satan? Is the love of Christ so intensified in our hearts that, as a Church, we can overlook minor differences of sentiment and feeling, keep down jealousies, suspicion and estrangement, so inimical to an earnest, entire consecration to His service? Have we such faith in His commands and promises that, hearing His voice, knowing His will, we cheerfully obey? Do we not need the divine energy of faith—that which gives “substance to things hoped for,” and reality to “things not seen?” Have we the faith of the patriarchs and prophets, apostles and martyrs, which “works by love, purifies the heart and overcomes the world?” This faith is as powerful now as it was with them. It subdued kingdoms then, and it will now. It worked righteousness then, and it will now. It obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens—all which it will do now. And have we this faith—the love, the zeal, the consecration of soul and body to the will and work of God which it involves, and which is the true spirit of our religion?

Have we the prayer of faith—that which, while we daily say, “Thy kingdom come, Thy will be done on earth as it is in heaven,” will lead to enlightened action for the approach of that time when the “kingdoms of this world shall become the kingdoms of our Lord and of His Christ?”

These are points that should be pondered at this time by the Christian, pondered by the Church, till our faith shall be increased, our love re-enkindled, and our energies roused to the fulfilment of our Mission—the *universal spread of the Gospel of Christ, the salvation of the world.*

THE ANTI-FOREIGN FEELING IN CHINA.

A RECENT telegraphic dispatch informs us that the Roman Catholic priests, and about one hundred of their converts in the western province of Sechuen, in China, have been massacred by the Chinese.

Such intelligence is not surprising when we consider the course which the Jesuit priests, backed by the power of France, have recently been pursuing. "Carleton" (Mr. C. C. Coffin), the well-known and reliable writer of the *Boston Journal*, in his correspondence from China, states that "one article of the recent treaty between France and China stipulated that all the property of the Jesuits confiscated two hundred years ago, when they were expelled from the Empire, should be restored to them. The Emperor's ministers pronounced this impossible, as the property could not be identified after the great commotions that had transpired, but promised to restore it if shown that it was once owned by the Church. After a few months the Jesuits appeared at Peking with a great bundle of yellow and time-moulded title-deeds and documents brought from Rome, confounding the ministers, but securing to them immense estates in nearly every city of the Empire, bringing them now an enormous income."

This attempt of the Jesuits to dispossess the Chinese of the present day of their property, because of confiscation acts of the Government *performed two hundred years ago*, is well calculated to create outbursts of indignation and violence. *Six generations* have passed since the Government seized the property of the politico-religious emissaries of Rome and sold it to the Chinese, who were not friendly to the Romanists; and it has changed hands, by sale and otherwise, again and again since then, and the property itself has greatly changed in character and value. Those who were in possession of it immediately before having it taken from them by the Jesuits and the French Government became the owners of it by honest purchase, either on their own part or on the part of their near relatives, and it is looked upon as a cruel injustice to turn them out of their homes and despoil them of their houses and lands. No wonder that such injustice is resented even with violence, and that not merely on the part of those immediately injured, but also of the people generally; for as the work of dispossession is still going on, no native owner of property can feel that *his* house and land may not be claimed next.

The evil of this overreaching policy of the Jesuits would not be so extensive if the Chinese generally knew *who alone* act in this manner toward them; but comparatively few of them know any thing about the national and religious differences of the foreign religious teachers, and misconduct on the part of any

of the latter prejudices them against them all; and it is not surprising, therefore, that a strong anti-foreign feeling is rising up throughout the Empire. We have received a copy of the *Shanghai News-Letter* of February 19th, the editor of which says: "The lately issued placards against foreigners resident at the different treaty ports of China are worthy of the serious consideration of our Minister at Peking. From ports so wide apart as Foochow and Chefoo we have been informed that the literati are stirring up the people to do violence, contrary to the laws and the treaties."

One of our own Missionaries, writing to a friend in this country, says: "There is a strong anti-foreign feeling rising up all through this country. I have no fear of its final result; but for a time it will cause trouble, and it may be war. We know full well that all things will work together for one great end, and that end will be accomplished. It may be, however, in a way we have not dreamed of. This land must come to acknowledge Christ; but how, and when, we cannot tell."

We do not wish to convey the impression that *all* this anti-foreign feeling is caused by what we have stated above; but we think our readers will agree with us that of itself it is sufficient to cause a wide-spread ferment in the popular mind of China, and the fact of the massacre taking place in a province in which there are *no other foreigners at all but French Jesuits* is a proof of this. But unquestionably a part of the opposition in some other localities is caused by even the well-tempered zeal of those who, both in their life and doctrine, set forth only the truth; for deep-rooted superstitions, sanctioned by the faith and practice of the ancients, are not to be uprooted without some opposition, and never have been. And among so very superstitious people as the Chinese, the foreign merchants also are not unfrequently the occasion of demonstrations of popular indignation and wrath. Says a writer in China on this subject: "The attempt to build a railroad or telegraph line, to erect a sanitarium, residence or place of business in favored localities, is often looked upon with greater distrust and consternation than the teachings of a strange religion." But whether the times be troublous or peaceful, and whether the heralds of the truth be opposed or welcomed, *our* duty is none the less clear, namely, not to relax, but rather *increase* our efforts to extend in China that Kingdom which there, as elsewhere, shall yet triumph over all opposition, *and shall itself never be destroyed.*

BISHOP PAYNE.

A COMMUNICATION from Bishop Payne to the Foreign Committee, conveying information of the failure of his health and his contemplated withdrawal from the Mission, will be found in place. According to human judgment, if he should remain at his post he will soon die; but if he returns to his native land he may recuperate, as others have done, and his life be prolonged in the service of his Lord and Master.

Bishop Payne's return gives greater force to the calls for men already before the Church. It was at the command of her great Head that he went forth, and it is now at the call of His providence that he returns. In this, can we not hear the same voice asking others, "Who will go for us?" To whom does He speak? "He that hath ears to hear, let him hear."

A MISSIONARY FOR CHINA.

THE Rev. Samuel R. J. Hoyt, Professor in Griswold College, Davenport, Iowa, has been appointed Missionary to China, and will leave for that field (D. V.) as soon as his arrangements shall be complete.

It is a gratifying fact that letters of application and inquiry have been received from students in five of our Theological Seminaries, affording a prospect of other appointments to China and Africa as soon as the necessary funds shall be in hand.

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM BISHOP PAYNE.

FACTS IN REGARD TO THE FIRST ESTABLISHMENT OF THE AFRICAN MISSION.

IT was in the early summer of 1835 that the venerable Dr. Milnor, first Secretary and General Agent, visited the Alexandria Seminary in the interest of the Foreign Committee. After an illness which had brought me to "the border land," I had not long before given myself a willing sacrifice wherever in the one great field the Master might require it; the more cheerfully where most needed. As China was much before us, through my friend and fellow-student, the late Bishop Boone (whose influence determined me to be a foreign Missionary), I devoted myself to God's service there. Dr. Milnor informed me that the Committee were desirous to establish a Mission at Cape Palmas, West Africa. They had employed Mr. J. M. Thompson, a colored emigrant from the West

Indies, to clear the land and erect a Mission House at Mt. Vaughan, near Cape Palmas, and were desirous of sending out ordained Missionaries thither as soon as in God's providence they could be obtained. He asked me to consider my duty in reference to that field. The proposed work was more congenial to me than that previously contemplated.

HIS EARLY INTEREST IN THE AFRICAN RACE.

I was born among Africans, was nursed by an African woman, and played with her children. My first essay at teaching was on the knee of a venerable man, "Uncle Moses," whom as a child I taught from "Webster's Spelling-Book." My first school was made up of mother's colored servants, whom as a youth I instructed on Sunday. My first mission (when a Theological student, I was convinced that *every Christian was a pledged Missionary*) was to the colored people in the suburbs of Alexandria.

HIS INQUIRIES CONCERNING THE FIELD, IN VIEW OF THE QUESTION OF PERSONAL CONNECTION WITH IT.

About this time I became acquainted with the plans and operations of the Colonization Society. Like all intelligent Christians with whom I was particularly acquainted, I considered slavery a great evil, which I desired and prayed might be in some way removed. The Colonization Society seemed to give a gleam of hope for its gradual remedy. It did more: it seemed to give promise of enlightening Africa through the agency of her own regenerated children. And as I read of what had been already accomplished through the agency of the British Government and British Christians at Sierra Leone, and what had been inaugurated by the American Government and American Christians in the infant Liberian Settlements, the promise seemed to become reality. I was ready to become a co-worker with God in so good a cause.

FURTHER CONSIDERATION.

But would it not be a useless waste of life to become a Missionary in Western Africa? That was the question with which every friend sought to discourage. It was a question which could not be disregarded. I sought its answer in the history of African Missions and of the Colonies. That was gloomy enough. A half hundred Missionaries had fallen a sacrifice at Sierra Leone. Their average life had been about *three years*. Still taking into account the hardships of pioneer life, whether missionary or colonization, and probable want of adaptation, mental, physical or spiritual, of many laborers, I came to the conclusion that, at the time and place of my proposed Mission, a healthy, prudent man might hope to live *ten years*, and, if so, *lay a foundation* on which others *might build*.

DETERMINES TO OFFER HIMSELF.

With this view I determined to offer myself for the African Mission. Soon afterward Mr. L. B. Minor, whose birthplace was not far from my own, and

whose mind had also been directed to Foreign Missions, resolved to offer his services for the same work. And subsequently Thos. S. Savage, M.D., then a student in the Seminary, who had conditionally accepted the appointment of Associate Missionary with the Rev. H. Southgate in his exploring missionary tour through Turkey and Persia, deemed it his duty to give the advantage of his experience and medical knowledge to his younger brethren in the African Mission.

He came out, as you are aware, six months in advance. With Mrs. Payne and Mr. Minor I joined him July 4th, 1837. And now it has pleased God to spare me, not *ten* years only, but *more than three times ten*. True, *He has demonstrated in me* what I have ever maintained, that the *Missionary*, as well as the *trader in slaves, ivory and palm-oil*, can live and labor and have his work prosper in Africa.

RESULTS OF HIS LABORS.

For, *to the praise of His grace*, God hath prospered the work of my hands, as well as prolonged my days. At my own station I have baptized 352 persons, of whom 187 were adults. In the Mission I have confirmed 643 persons. I have lived to ordain Deacons—2 Foreign, 8 Liberian, 4 Native, in all 14; of Presbyters—3 Foreign, 7 Liberian, 1 Native, in all 11; or altogether, 25 ordinations have been held. And at 22 places, along 250 miles of what was, fifty years ago, a most barbarous heathen coast, has the Church been planted, and radiating points for the light of the Gospel established. Nine Churches may be considered as established and supplied with Ministers of the country. Besides schools, common and Sunday, we have a High-school for boys, a Training-school for young men, and an Orphan Asylum to take care of destitute children in the Colonies. The Church and Mission, by God's blessing, may be considered established.

LABORS PERSONAL IN THE MIDST OF TRIALS AND SUFFERINGS.

All this, however, as you are aware, has not been accomplished without sufferings and trials only known to the Master. The lawlessness of heathenism, the failings and sicknesses and death of fellow-laborers, have involved sorrows, cares and perplexities, personal, social, ecclesiastical, which had broken down body and spirit but for God's sustaining grace.

ANNOUNCES HIS WITHDRAWAL FROM AFRICA.

But I wish your Committee distinctly to understand that I have endeavored to regard these things as only the "hardness" which I was called to "*endure as a good soldier of Jesus Christ*." It is not these which move me to the determination, which I now announce, *to withdraw from Africa, God willing, the coming April or May*.

REASON FOR SO DOING, FAILING POWERS.

I am compelled to this course by a failure of my powers, mental and physical, as the gradual effect of a tropical climate. For, while it is perfectly true, as I

have stated, the prudent, healthy foreign Missionary may live here long enough to do a good work, I have ever held that the constitution is gradually undermined, and timely withdrawal or death must be the alternatives. In my own case my physical powers suffered no material abatement for over twenty years; but, just ten years ago, my health very perceptibly failed, and four acute attacks since that time brought me to the brink of the grave, and showed me how little power to resist disease remained with me. During these last ten years my life has been one of "weariness and painfulness;" and I have remained at my post, like the soldier wounded and disabled, because there was no competent one to take my place, and the Mission was not sufficiently established to be left to itself.

This has been especially my experience since my last return. I have had two acute attacks, and the duties performed, chiefly at home, could not have been discharged but for the opportunity to spend much of my time on the couch. I have found myself unable even to visit several of the stations, and much less to go about, as in former years (and as is now absolutely required), to encourage and strengthen our natives, Ministers, Catechists and Teachers. *It is failure of strength to work longer in Africa, in which I read God's will, that I cease from it.*

There are two subjects which, as they may come before your Committee in some form (as they have already), I wish to refer to in connection with my Mission.

THE PRACTICE OF "DASHING."

The practice of "dashing," or making presents, is a vicious one which we found prevailing among the people themselves, and especially between them and foreign traders. The natives are in the habit of dividing almost every thing they get, thus reaching a common, half-starved level. Native visitors are always welcomed, *because expected to bring something with them.* Foreign traders in palm-oil, ivory, gold or slaves always "dashed" or gave largely to native kings, chiefs or traders before the latter would sell any thing. When Missionaries came among the people, they came with the *prestige of the foreigner*—"as rich, and only given to making money." In the latter capacity he must "dash," as others before him. As rich, he must be *very bad* not to spare of his abundance. *A stingy man* is the most odious of all beings in the estimation of Africans. The Missionaries must labor gradually to abate this evil. They gave first to chiefs, to parents of children, and, of course, here, like Christians everywhere, they must give to the really poor; but year by year they gave less and less, until their gifts are almost confined to the poor.

BETROTHMENT BY PARENTS.

Betrothment by parents in marriage, and *receiving a dowry for the wife*, has been practiced in Eastern countries since the days of Abraham. In Africa the daughter is usually betrothed between the age of six and twelve years, and

during this interval are paid, by the chief of the husband to the chief of the betrothed girl, two cows, a bullock and some smaller articles, amounting in all to twenty-five or thirty dollars in current money, or an equivalent to this in trade goods. Ignorant of this custom, the Rev. Dr. Savage and myself, soon after our arrival in Africa, went about in the heathen villages and got ten or a dozen nice little girls in our first school at Mt. Vaughan. The fathers consented to our taking them, probably either with the expectation that we would marry them, or of small presents which our native advisers told us we must give. Very soon, however, discerning their mistake, they came and demanded their girls, saying they had *husbands* or were betrothed. In this way our promising little school of females was reduced to two or three. One of those remaining, a bright little girl, whom Dr. Savage had named "Susan" for his first wife, was betrothed to a grey-headed bushman, whose name whenever mentioned caused her to cry.

PAYMENT BY THE MISSION OF BETROTHMENT MONEY TO SECURE CONTROL OF
GIRLS FOR THE SCHOOL.

Dr. Savage having referred to this in one of his letters, contributions were sent simultaneously from New York and South Carolina to *redeem* the little girl that she might be Christianized. Governor Russwurm, of Cape Palmas, kindly undertook to arrange the matter with the father, who was his head Kroo-man. He made out a paper in which he bound the father and chief, in consideration of receiving the usual betrothment money, to agree that the child should remain in the Protestant Episcopal Mission until educated or should be married. The same arrangement was afterward made by Dr. Savage for several other girls, and I have continued the practice until the present time. The amount of two or three betrothments is paid annually, and charged to *school account*. Where we have a number of boarding scholars, and get assistance through private boxes for the school, it has been found that while this is done, the expenditure on *school account* does not exceed the stated appropriation. The girls thus secured and educated (with a few exceptions, gone back to heathenism) have become the wives of native Ministers, Catechists and Christians. Some time ago I proposed to these parties to refund to the Mission the amounts paid in betrothment for their wives. They were quite willing to do so, but said if that were done, their wives could be taken by heathen relatives in case of their death, and with their children dragged back to heathenism. I thought the objection so forcible that I could not urge my proposition.

But for this course we could not have had a female boarding-school, and our young men would not have had Christian wives. We hope, however, that the time is near when our Christian community of natives will be strong enough to assimilate the customs of their country more nearly to those of Christendom. Meantime, Missionaries should seek in *vernacular schools* to

give Christian instruction to the betrothed girls in the heathen towns, as well as those in the boarding-schools.

My withdrawal in April will leave Rev. J. G. Auer the only foreign Minister, and require some special directions and instructions. Soon after his arrival I requested him to assume the superintendence of the "Cape Palmas District," including Fishtown, Rocktown, Cape Palmas and the Grahways. This had special reference to the direction of native Catechists, and teachers with their schools, and such missionary evangelical work as he might be able to perform. The last of March I propose (D.V.) to resign into his hands the superintendence of Cavalla and Bohlen Districts, including all the remaining native stations.

IT IS ABSOLUTELY NECESSARY TO THE LIFE OF THE EPISCOPAL CHURCH IN THE UNITED STATES THAT IT SHALL EVER CARRY ON THE WORK OF MISSIONS AMONG THE HEATHEN IN AFRICA AND ELSEWHERE.

It is absolutely necessary to the life of the Episcopal Church in the United States that it shall ever carry on the work of evangelizing the heathen in Africa as well as elsewhere. If there is a truth clearly demonstrable from Scripture and history, it is that enunciated lately by the Bishop of Pittsburg, namely, "The Church has no warrant to expect Christ's blessing upon her at home, if she neglects His work abroad." And to my mind it is as clear as demonstration, that the lamentable divisions which now afflict the Church at home, the acknowledged lowering of the tone of piety among all classes, is owing to the exaggerated view taken of the importance of Home Missions as distinguished from Foreign.

FOREIGN MISSIONARY EPISCOPATES ESSENTIAL.

While it is absolutely essential no less for the life of Christendom than for heathendom that the former should put forth ceaseless efforts in behalf of the latter, it is just as necessary that there shall ever be Missionary Episcopates for this purpose. Just as at home the Missionary Bishopric prepares the way for the Diocesan, and will continue until the whole country is organized into Dioceses, so in Africa, China, and wherever else in heathendom the Church essays to co-operate with her Head, Missionary Bishops must be sent and multiplied until heathendom becomes established Christendom, with settled Bishops, Presbyters and Deacons.

The Missionary Bishops should be peculiarly the "Messengers of the Churches and the glory of Christ." Like Paul and Barnabas, they should "be sent forth by the Church, and by it recommended to the grace of God" for this work—like these Apostles, going forth from the living, sympathizing Church, and sustained in *ever-enlarging operations* by the ever-flowing life of love and faith in it.

LETTER FROM REV. ALEXANDER CRUMMELL.

CALDWELL, MONROVIA, LIBERIA, W. A., *February 1st, 1869.*

ONCE again we have the "dry season," and in my case it brings with it much restoration of health. During the whole of the "rainy season" I went down almost to the grave; but, thanks to the all-merciful Master, I am very much restored, and am trying to do some hard and, I hope, effectual work through the Spirit's blessing. Just now, however, I am much hindered in two or three ways, and must needs ask directions and assistance.

MY PARISH SCHOOL. — This is a most important arm of Missionary labor, and I wish to continue it. My son, Mr. Sidney Crummell, has been teaching it about a year gratuitously. You may judge of his success when I tell you that our Methodist friends pass by their own school to secure the advantages of ours, and some families on the other side of the river are about sending their children to us. My son is twenty-three years old, and, as you may judge, *needs* something more than he can gain by the labors of his hands in gardening; and I, as you know, am too poor to pay him a stipend out of my own pocket. I shall be glad if the Committee will give him an appointment and a salary. He is now reading Theology with me, in preparation for Orders, and makes himself useful in Sunday-schools and visitation of the sick and the Congoes. I think he has the ability to make a strong man for the Gospel. My trembling prayer is that he may be well filled with grace, humility and zeal.

NATIVE TOWNS. — Fifteen miles from my residence, on every side, are important native towns, with intelligent chiefs—men brought up in boyhood in American and Liberian families. I am constantly receiving applications for teachers from these chiefs. Here are Vonzaw, where the Dey and the Mandingo, etc. (Mohammedan) and the Vey peoples meet for trade. It is ten miles distant. Then there is Paw, fifteen miles off; Ke Buka, a little beyond Little Cape Mount, thirty miles.

I say nothing about Vonzaw; I shall visit that town myself and preach there; but what shall be done for Paw? The chief sends me word he wants a school-teacher to instruct his children. He is building an American (plank) house, and will give a part of it for a school-room. My senior warden has spent six months at Little Cape Mount, teaching twenty-six children, and now they are without a teacher. Another native chief has built a house sixty feet long, and solicits a teacher.

Can I be aided in any way in meeting these cases? At Paw the chief—a strange thing—says he will send *girls* to school as well as boys. *Two* good central stations, under the care of faithful, pious men, back of my Virginia station, and one in a large country town back of my residence, would be able in a few years to do a noble work in the instruction of children and the salvation of souls. I wish the Committee would commence the wide use of Catechists, and attempt this greatly needed work for the heathen in this neighborhood. Every now and then I have a Sierra Leone man asking employment as

a Catechist. Several could be easily obtained of good character and somewhat superior training.

Some eight Liberian boys in this country, orphans and half orphans, have lately been offered me to take under my care, *to teach* and train for future usefulness. Some of them are pious youths, and their ages are from twelve to sixteen.

When any of the several points I have thus suggested come under my notice, I do not want to question whether they can be taken up by the Committee. Regarding them as important items in Mission labor, I feel it a duty to lay them before you. Possibly the Holy Spirit, in ways I know not, may lead the way to their accomplishment.

I wish very much I might be empowered to take the boys referred to. Their Christian training would, with God's blessing, tell powerfully upon the interests of the Church in this country. As they would have to work to feed themselves, half the usual support would serve to clothe and school them.

Before I close, allow me to request that you will kindly use your influence to get me a *bell* for my church. There is not one within five miles of Caldwell, and we have to depend upon a faintly-sounding cow-horn to call people to service. This oftentimes is not heard; and in a widely scattered community we are much put out at times when we have prayer-meetings, Bible-classes, week-day services, &c.

A good bell on our church here would serve the needs of no less than seven churches and stations—Baptist, Methodist, &c.—some four miles on either side of the river.

I wrote some time ago to secure a Reed organ. I have not heard of it as yet; but I hope it will be in your power to assist me. A good organ in my mixed congregation of Liberians, natives and Congoes, would be a great help to devotion, and an attraction to many Liberians in this neighborhood who go nowhere to Church.

CHINA.

EXTRACT FROM A LETTER FROM BISHOP WILLIAMS.

SHANGHAI, *March 17th*, 1869.

It had been my wish not to leave Wuchang before some one should have been sent to join Mr. Höhing and Mr. Ngan; but from your last letter, in which you mention the sad condition of the treasury, there seemed so little probability of any one being sent out this year, that it became a serious question whether I could remain longer in China, when there was no prospect of any one coming out within any definite time to relieve me. After carefully considering the matter, and consultation with my brethren there and the Standing Committee, and finding that they were unanimous in the opinion that I should not delay in going to Japan, I determined to go at once.

CALL FOR MISSIONARIES IMPERATIVE.

I have written so often to the same effect that I am ashamed to refer to it again; but it is a matter of so much importance that I feel obliged to urge on the Committee once more the necessity of sending another Missionary to Wuchang if the station is to be sustained. It is impossible to go back now; for God has set His seal upon the work, and shown that His presence and His Spirit has been with us. The *first-fruits*—the earnest, we trust, of an abundant harvest—have been gathered, and what is now wanted is more laborers to continue to sow the seed of Divine truth, and reap the fields white already to harvest.

PRAYERS ANSWERED—FIRST CONVERT.

My last Sunday in Wuchang (the fourth Sunday in Lent) will long be remembered as a bright day in the history of the Wuchang Mission; for then our oft-repeated earnest prayer, that some from among the people to whom we ministered might be led to the Saviour and make an open confession of Christ, was granted; we were then permitted to see the *first convert*, Mr. Höhing's teacher—a good scholar, and a man of excellent temper and very winning manners—come forward boldly before the world and acknowledge Christ, not Confucius, as his Lord and Master and Teacher—Christ Jesus, not Shakya Muni, nor Amida Budha, nor Quan Tin, as his Saviour, his hope and refuge, his all and in all. The struggle was a hard one; and only those who know something of the pride of intellect and heart of a Chinese scholar, or how one who becomes a Christian is *tabooed*, despised and held in utter contempt by scholars generally, can at all appreciate it. But grace was given him to overcome all, and enable him to witness a good confession before the world. God grant that "hereafter he shall not be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world and the devil, and continue Christ's faithful soldier and servant unto his life's end." From his position as a scholar, and his personal character, we hope that, with God's blessing, great and good results may follow from his baptism, and we beg that the prayers of God's people may be offered in his behalf, that he may become a "bright and shining light," "shining more and more unto the perfect day."

SERVICES ON SUNDAY—DISCUSSION WITH A TAUIST.

Let me tell you briefly of the services on the last Sunday I spent in Wuchang, which, with the exception of the administration of Baptism and the Holy Communion, are the usual Sunday services. At ten A. M. our little congregation of twenty persons assembled, when Mr. Höhing read Morning Prayer and Baptized his teacher, Tsau-Seu-Sang, and Mr. Ngan preached an appropriate sermon on St. Matthew xxviii. 19. I administered the Communion. At morning services we are obliged, for the present, to close the doors, admitting only those who promise to behave properly. Immediately after the service the doors were thrown open, and Mr. Höhing preached for an hour to a large congrega-

tion. After an intermission of half an hour the chapel was again opened, and Mr. Höhing preached till half-past three, when Mr. Ngan read Evening Prayers and preached. The doors were then opened, and Mr. Höhing commencing, soon drew a large congregation. Mr. Ngan then took it up and continued preaching, answering the objections made and replying to the questions that were asked till six o'clock. A Tauist entered into a long discussion with Mr. Ngan, a full account of which I hope Mr. Ngan will give you in his next letter. The Tauist, among other things, charged us with want of reverence for parents, but was met by calling his attention to the Fifth Commandment, which was hanging up just behind us. He was asked if he knew what became of the soul after death, and replied, "It goes to Hades, where Nieu-Loo-Wong passes sentence upon it." He was then asked who was the wisest man who has ever lived in China, and answered immediately, "The holy man (or sage) Confucius." But how can you know more than Confucius, who is acknowledged by all as *the* wise man of China? Confucius says, "Ve ts sun, ents s"—I have not yet known (fully) the living; how can I know the (state of) the dead. He could make no reply to this, and its force was felt by the crowd who were listening attentively to the discussion. It was then pressed upon them that no man, however wise, *can* know with any certainty the state of man after death; and therefore our Heavenly Father, in pity and great compassion, sent His Son Jesus to teach us, and He has "brought life and immortality to light" through the Gospel. By this time it was quite dark, and our Tauist friend took a tract, bowed politely, and promised to come again. Mr. Ngan took care to speak a few pleasant words to him, saying he must not be offended at any thing that had been said, for we were all trying to arrive at a knowledge of the truth. Our usual English services at half-past seven p. m. closed the day. You will see that our brethren spend their Sundays neither idly nor, I trust, unprofitably. It ought to be mentioned that, in addition to the Sunday services, our brethren open the chapel for preaching two hours or more every day in the week.

CHAPEL AND DAY SCHOOL TO BE OPENED IN HANKOW.

It has been decided to open a chapel and day-school (funds provided here) at Hankow, where there are two of our converts from Shanghai who sadly need, I fear, to be looked after, exhorted and brought back to the fold. A good position has been selected on a crowded thoroughfare, and if one of the three houses which were pointed out can be rented, our brethren will always have large congregations, and will, I trust, soon build up a church there.

We ought to open other chapels, for you must bear in mind that the three cities, Wuchang, Hankow and Hanyang—a map of which I send by this mail—have a population of 1,200,000, but with our present force we cannot attempt any thing more. Our brethren, you see, have already their hands full, and ought not to be left to overwork themselves. I do most earnestly beg that another Missionary may be sent to join the Wuchang Station before our brethren

ren sink under the burden laid upon them, and fail from having their strength overtaken.

DIVINE FAVOR TO THE MISSION.

The marked favor of God has been shown, as a comparison of several of the Stations of the Church Missionary Society, where there were godly, pious and hard-working men, will prove. The Missionaries were *three* years in Ningpo, *five* in Shanghai and *eleven* in Fuchow, before they were permitted to baptize their first convert; but God has been gracious to us, and given us the blessed privilege of gathering in the "first-fruits" nine months after our arrival in Wuchang, and only five months after opening our chapel. When God thus shows us His will and grants us His blessing, it will be a disgrace and great sin for our Church to suffer the work so hopefully begun to languish or die out for want of help. May God of His mercy grant that this sin may not lie at her door, and put it into the hearts of some of His people to give of their abundance, that these "ends of the world may fear Him, and see the salvation of our God."

Mr. Thomson and family go home by this mail. We shall miss them very much, but they need the change. He has worked very hard and wants rest.

I propose to visit Peking before going over to Japan.

LETTER FROM REV. YUNG KIUNG NGAN.

WUCHANG, *February 16, 1869.*

It is a matter of pleasure that this month is allotted to my letter. Had I written you in November last, you would have had a gloomy side of our Mission's experience in this city.

UNEXPECTED TRIALS.

Since I wrote last a cloud has passed over us, which, for any thing we knew at the time, might have interrupted our operations. You are aware that we had no small difficulty in renting a house. No sooner were we settled down into work, when there appeared several placards in our neighborhood to the effect "that no house in this district shall be allowed to be let or sold to foreigners. Should any ignorant person, for the sake of gain, collude with them, and act as their agent in buying or renting, the property shall be confiscated, the inmates expelled, and the seller, the head of his clan, and the broker, shall be fined to the full amount of the value of the property." The appearance of these papers, issued (as they were pretended) by all the people of the district, struck terror into the landlord of the Bishop's house, who at once gave notice to Mr. Hō-hing (the Bishop was then absent in Shanghai) to quit, preferring as his pretext that some one was bargaining for the property. The landlord of the house in which my family lived served a similar notice. At the same time, too, three of the Mission's day scholars refused to study the Christian books, or to

attend the Sunday services. This was a season of trial to us, for we knew not whether this sudden prejudice was the momentary feeling of a few, or the beginning of a well-laid plan to oppose the Missionaries, as was the case in Yangchow, Taewan, etc. But to whichever cause it might be ascribed, it has died away, although, as I write, three of the placards still remain on the walls, and the sky is as clear as ever.

THREE CLASSES OF POPULATION.

In my last letter I gave a short description of the city of Wuchang. I preface this present one with a sketch of the people with whom we daily come into contact, in order that you may find an explanation to many of the experiences which we shall from time to time give to the friends of Missions. They may be divided into three classes :—

I.—THE LITERATI.

First, the literati, of whom there is a larger proportion than at Shanghai, for the following reason : Wuchang, being the capital of the province, is the residence of a great number of Mandarins-elect, waiting to fill vacancies that may arise in the different cities of the province. The vast assemblage of these dignitaries, the pageantry and pomp, the display, and the honor in which they are held, incite in the residents a spirit of ambition to attain to the same high and important position. Hence, education is highly esteemed and more generally followed, as it is a means to attain this end. If the students succeed in obtaining a degree, they become eligible to office. Even if they fail, they can still turn their learning into profitable account, by engaging in the services of the Mandarins as secretaries, writers, clerks, etc. If there is one word which may express the peculiar character of these literati, it is *self-importance*. As the Pharisees were to the Jews, so are the literati to the Chinese. To this class the Gospel seems "foolishness." True, they come to hear it; but they have ever shown contempt to the religion of foreigners. When visiting Soochow, last spring, an incident occurred which may illustrate this fact. On entering the city, Rev. Wong Chai, who preceded me, gave a tract to a respectable man. His companion, noticing the title of the book, immediately snatched it out of his hands and threw it back to me, saying, "We know only Confucius; we do not know Jesus." The natural man, in his best state, is opposed to the Christian religion; but the Chinese are rendered more so by the mode of education pursued. Learning, the avenue to office, consists in proficiency in classics; and examination in these explanatory and expansive, rather than discursive, of the subjects therein contained. Hence, a student of these works is trained, and I may say constrained, to revere and adopt the views of the ancients, whether on religion, morality or government, without any independent opinion, even though these views may be opposed to common sense. The literature of China, therefore, moulds the Chinese mind to a shape unfit to receive the Gospel.

For, firstly, they imbue their minds with an erroneous doctrine of human nature. "The nature of man is good," is the dictation of Mencius; and man needs but to obey the leadings of his conscience, according to the rules laid down by the sages, to attain moral perfection. To him religion is as unnecessary as medicine is to a person of sound constitution. Accordingly, we find the educated of China to be, theoretically, a godless class and indifferent to all religions, which they stigmatize with the term *Sieh-kiau*, meaning heterodox teachings, in distinction from the orthodox teachings of the sages.

Secondly, Confucius, the oracle of the literati, declares that the future state of man and the service of the gods are questions beyond the comprehension of man, and that the only concern of man lies in his duty to his relations and society. This dictum has a disastrous influence upon his followers at this time. They seem little concerned in those things which form the basis of religion. If they practice morality, it is from a hope of temporal benefit to themselves or to their posterity, and not out of fear of the vengeance of the gods or of future punishment.

But again, undue importance given to the classics, to the disparagement of other and more useful branches of literature, has a tendency to make the Chinese bigots. A native who has never come into contact with a foreigner shows a narrowness of mind truly pitiful. To him the learning of China is all-sufficient, and that of other countries is to hers as dross is to pure metal. Nothing foreign is worth accepting by the land of Tsin.

This short sketch will enable the Christians of America to realize the difficulty of reaching this most influential class of the country. The pride of learning will be a standing barrier, and it is the more formidable inasmuch as it has much that is really laudable and of worth.

II.—TRADES-PEOPLE.

The trades-people form the second class of people with whom we come into contact. These are more liberal and friendly; but the difficulty here is the impossibility of reaching them, since they have no day of rest. Every day is a working day with them, and they can ill afford time to hear us often. It is not meant that if they could, they would be easily gained to our cause; but I believe they can be more easily persuaded, as they do not set up to themselves the barriers as the literati do. When they are exhorted to turn to the true God, they answer, "How can we have leisure to attend to this matter? Our time is engrossed in trade." Among all the Christians of our Mission in Shanghai, I think there is only one in purely Chinese trade.

III.—THE POOR.

The poor and common people form the majority of our audience. As it was in the days of Jesus, so it is now. Our chapel being situated near a gate of the city, through which the countrymen enter to sell their wares, it is frequented by them more than are the chapels of other Missions. A new difficulty arises

in this case. Mental obtuseness is the character of this people. They will hear our preaching, but apparently without understanding, judging from the remarks they make when leaving. For instance, "The doctrine is right. Heaven and earth are to be worshipped, and parents to be honored." Or, "The Heaven is supreme, is the teaching of the Missionary. It is the same as the Chinese creed."

Again, they often seem to be intent on Mr. Höhing's remarks, when they really are inspecting his dress, features, etc.; and at the conclusion, when we expect them to offer some questions bearing on the subject, they dampen our spirit by asking whether the foreign dress was of cloth, shoes leather, or spectacles gold.

One distinguishing feature of the Wuchang people generally is, that they show more indifference to the gods than those of Shanghai. Whether a more general education is the cause of this, or whether the destruction of the temples by the rebels has led to a distrust of the gods, I do not know. The citizens appear to have different opinions.

MISSION WORK—ITS DIFFICULTIES.

Turn I now to the work we do. Preaching is carried on every day. Mr. Höhing begins, and because a foreigner he attracts a congregation. When I endeavor to do so, I often fail to get a single man. When the audience has listened some time and become sufficiently interested, then I follow. The hearers are given to criticism and discussion, especially when they happen to be educated men. To show the nature of the material we work upon, I will cite a few incidents, avoiding tedious detail.

1. A young man, apparently of learning, after listening awhile, said in a loud tone as follows:—

That there is no future and no God.

That all religions, whether Christian or Chinese, are deceits of busy men to delude the ignorant.

That the foreigners, being barbarians, cannot introduce any thing acceptable to China; that the Chinese books contain all the necessary teachings.

That if the resurrection of Jesus was a proof of His Divinity, then the Chinese who died and revived, as recorded in history, were also sons of God, and must also be believed in.

That if Jesus was the Son of God, He could not have been put to death by His creatures.

That supposing the death of Christ to be efficacious in atoning for the sins of men, He could atone only for those of men who lived at His time, but not of men who lived before or were born after the time.

To the different heads, answers were made as they came up. Finally, the discussion was cut short by his asking whether I thought that Confucius, not having heard of Jesus, went to heaven or hell? I answered that this was a question I did not pretend to know. He rejoined in a displeased tone, "If

you have any doubt whether Confucius, being a sage, went to heaven or not, it is of no use to discuss with you any more." He then left, muttering that Missionaries did not talk according to reason. I could see why he pressed this last question, because were I to say that Confucius went to heaven, he would reply that the Chinese, following the teachings of Confucius, could also go to heaven without any interposition of Christianity.

2d. A case of a plain man who seemed to have heard the Gospel elsewhere. He said that he was convinced of the goodness of Christianity, but that his position forbade his becoming a Christian, because he was a servant of a Mandarin—an employment which, in Chinese notion, is inconsistent with a life of strict integrity.

Another one urged that he was afraid of the people; they would persecute him and burn his home if he embraced the truth. If he join the Church he must receive Baptism in the most private manner. He suggested that no third party should be present.

A fourth one said: I am a laboring man. It is as much as I can do to make a living and attend to the things of this life. What time have I to meddle with affairs beyond my comprehension as well as beyond this world?

Within the last few months there have been few inquirers. One day four came together, and declared their willingness to be Christians. Whatever motive they had, I do not presume to judge; but on the matter being set before them they departed to come no more.

On the 9th of this month the Bishop and myself took a walk to the villages to see what opening could be made in them. They are very small; a dozen mud huts are the extent of any one of them; none so large or thriving as those around Shanghai. We were told there are large ones further off. We took a bundle of books, which we sold as we went along. The trifle demanded is necessary in order to insure the tracts a reading and preservation. What is given away is lightly esteemed and often thrown aside. The Bishop intends to enlarge operations as soon as he is in a position to do so.

In view of the greatness and difficulty of the field, it is but right that the Church should strengthen our hands by reinforcements as well as by prayers.

GREECE.

EXTRACTS FROM LETTERS FROM MISS MULLIGAN.

(To a Lady Friend in this City.)

ATHENS, *April 3, 1869.*

WE have been permitted to keep our Easter feast with much comfort, having the usual services in St. Paul's. The girls from our Mission school sang the appropriate hymns.

We all feel deeply the continued absence of Dr. and Mrs. Hill, but now we wait their coming at the Greek Easter, which is very late this year—four weeks from this time.

We have so much to call forth our care and sympathy in the exodus of many of the Cretan refugees, who shed tears of bitter disappointment that their mother in Israel (Mrs. Hill) had not arrived in time to see them before their final departure; but they hope that something will be done for them in Crete in the way of simple Gospel instruction. They said to us, "We have had our eyes opened in Athens, and we desire more light." All of them who have been in our Missionary schools have learned to read. An English lady who had married a Greek (now dead) has given *four hundred New Testaments to Bessie* (Mrs. Hill's niece), who is faithfully engaged in the Mission schools, but without any appointment, and Bessie is to write *Mrs. D.'s* name in each copy given to the poor refugees. They promise to read this book every day. How useful would a school like ours in Athens be in their now desolate country! Our dear Zion has done nobly thus far, and she will not fail in her duty to the household of faith.

Yesterday I had an interesting interview with a Greek Priest, who was very earnest in his desire to be taught that he might make better proof of his ministry. He said he greatly desired that *life* might be revived where all has been dead so long; and he spoke of his ardent wish for the return of Mr. and Mrs. Hill, "for whose presence," he said, "I am waiting to receive more instruction." Another Greek Priest, a married man, expressed himself in the same way; and as I spoke of many existing evils, he looked so sad that I could not but hope that our Great High Priest would lead him and many others to become more spiritually minded.

There is a great work of brotherly love to be done here; and to see the power of simple truth, and what has been done for the widow and orphan in our Mission schools during the late war which has desolated their own homes, would rejoice your heart. They indeed found a place of refuge and have improved their privileges, and many have been made wise unto salvation through the knowledge of the Scriptures which they have acquired.

F. M.

ATHENS, April 15, 1869.

I write a few lines to inform you that yours of November 27 was received last week, and thus account to you for an apparent omission in not replying to it immediately, or referring to it in letters written to you. We thank you most sincerely for its contents, which evince so just an appreciation of the work which has been so long sustained by the prayers and contributions of our beloved Zion, and which, though it has suffered from good report as well as from evil report, still dispenses its blessings of Gospel truth to hundreds, and in that light they see light, as grateful recipients of bounty bestowed—as the poor refugees say, when they come to take leave, "We have had our eyes opened; we would like to have more light." It has been very interesting to me to see the effect of a few words upon those who have come for aid, and who have been taught the truth as it is in Jesus, and who, instead of calling upon the Virgin Mary to bless, ask a Saviour's blessing upon the united head of the Mission.

Their tears flow because they fear they will not see their faces again. From morn until night they come, and are not sent away without their portion. We have the promise that they will continue the study of the Scriptures, and do all the good they can, on their return to Crete, if unmolested. All who go from us are supplied with such useful books as we have, and each one a New Testament, which is the gift of an English lady, through whose consideration and sympathy four hundred Testaments have been received by my niece, Miss Masson. All who have been in the school have had the instruction given them that, with the seal of the Holy Spirit, will enable them to understand that life eternal is to know the only true God, and Jesus Christ whom He has sent. I had, a few days ago, an opportunity of conversing with one of the Priests in reference to the preparation for Communion, and told him of an offence I felt it my duty to speak of. I told him how necessary it was to inform the young offenders himself that God required sincere repentance and the faith of obedience. The result of this conversation was most satisfactory, and I mention this to show what is the influence of the Mission, what our liberty of speech and action. All are anxiously waiting the return of the united head of the Mission. The school is most flourishing.

HAITI.

LETTER FROM REV. ST. DENIS BAUDUY.

CAPE HAYTIEN, *February 12, 1869.*

DECEMBER last completed my two years of service in this place. My efforts during that time to propagate the Gospel of our Lord have not met with great success. I continue to attend the prison, hospital, and the other places mentioned in my former letter.

The civil war is a great obstacle to the prosperity of religion in this land of darkness, and it seems to me that no progress is to be expected so long as it continues. It is nearly two years since the rebellion began, and the state of things is shocking, and likely to become worse. When I arrived here, one dollar in silver or gold was valued at thirty dollars of our currency, but now at one hundred and thirty, and it rises every week. Rice, which cost one dollar a pound in currency, is now ten dollars. Many families suffer much by the high prices of things necessary to life; some are obliged to go about begging.

The Cacos are a short distance from this city, and the country people cannot get in. The provisions which come from the coast are as high as those that are imported. The Cacos have several times attempted to get into the city, but to no purpose. If they had the means of depriving the city of food they would soon triumph.

I am alone here. My family left in December, 1867. I did not like to give up the station without a just cause, so I have remained. Should things become worse, I hope the Committee will approve of my leaving till we have peace.

The war I consider to be a punishment from the Lord for the sins of the

nation. They deserve it, and worse than that. May the Lord have mercy, and show forth His loving-kindness in blessing the weak efforts of the Ministers among them, and grant that before long they embrace the Gospel of Christ!

In December I baptized a child for a merchant. He sent me five hundred dollars in currency. I went to him with the money, and told him that I had dedicated it, in his son's name, to the building of our church. He seemed pleased on hearing it.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

DEPARTURE OF CLERGYMEN FOR INDIA.—Two Clergymen of the Church of England have recently left that country for Missionary work in India—men of character, standing and recognized position in the Church, both of Oxford University, where in their respective colleges they had graduated in honors twenty-five years ago, subsequently fellows of their colleges, and at the time when they were led to offer themselves for Missionary work holding important and valuable incumbencies, one as vicar of East Ham, Diocese of London, and the other as the vicar of St. Paul's Church, Cheltenham. They are going to the Punjab, to establish a training college for native evangelists, pastors and teachers. Their names are the Rev. J. W. Knott and the Rev. T. V. French. Concerning the latter some mention was made in our last number. The occasion of the General Committee of the Church Missionary Society taking leave of these Missionaries was no ordinary one, and the interest felt by the friends of Missions was evidenced in the large attendance, not less than one hundred gentlemen being present, many of whom had passed a considerable proportion of their lives in India—generals in the army, and aged civilians who had honorably discharged the weightiest governmental duties; one, moreover, was present from amongst the princes of India, the Maharajah Duleep Singh, himself a Christian, and solicitous about his countrymen that they might become so likewise. Addresses were delivered by the Rev. H. Venn, Rev. T. R. Birks, Rev. Dr. Duff, by the two Missionaries and others.

SYRIA.

THE MISSION IN RAMOTH-GILEAD.—During an exploratory Mission tour in the trans-Jordanic country, undertaken by the Rev. F. A. Klein, of Jerusalem, a Missionary visit was made to Salt, supposed to be the ancient Ramoth-Gilead. An examination of the spiritual work hitherto carried on by Bishop Gobat, but now likely to be relinquished, induced Mr. Klein strongly to recommend to the Church Missionary Society to undertake the support of the efficient catechist and school-master now laboring there; and the Society has decided that, with a view to the continuing the Mission in Ramoth-Gilead commenced

by the Bishop, and thus attracting the Christian communion at that place more closely to that of Jerusalem, the course recommended by Mr. Klein should be adopted.

WEST AFRICA.

GRATIFYING INTELLIGENCE FROM ABBEOKUTA.—The Rev. H. Townsend, who is now in England, has received letters from Abbeokuta, and the following is from his summary of their contents:—

“I have received by the past mail several letters of great interest, containing the gratifying intelligence of the reopening of our church at Ake, at which there were, it is estimated, 1000 persons—800 inside, and 200 outside unable to get admission for want of room. The collection after the service amounted to 2,226,000 cowries and 1*l.* 10*s.* in coin. The total value would be about 73*l.* I cannot tell exactly, as there is a fluctuation in the rate of exchange. The cowries would require about 111 persons to carry them. The Lord’s Supper was administered the same day, at which 316 communicated. I think these are telling facts.”

SOUTH-EASTERN AFRICA.

TRANSLATION OF THE BIBLE INTO THE KAFFIR LANGUAGE.—Some four years ago a Missionary Conference met at Lovedale, and amongst other matters took up the consideration of the propriety of re-translating the Bible in Kaffir. This was done on the ground that the translation at present in use by the Rev. Mr. Appleyard, of the Wesleyan Missionary Society, was disfigured by many blemishes. This, perhaps, was not to be wondered at, as with early translations this is more the rule than the exception. A plan has been adopted for the revision of the whole by a board of translators, appointed by the various Societies now having Missionaries laboring among the Kaffirs. The Societies thus co-operating are the Church of England, Wesleyan, London Society, German, United Presbyterian and the Free Church of Scotland.

INDIA.

AN INTERESTING AND UNPRECEDENTED EVENT.—We have before alluded to the large number of native candidates whom the Bishop of Madras had accepted for ordination: We are now able to state that they have all been admitted into the Ministry. The Rev. P. S. Royston, in a letter dated February 25th, gives the following very interesting particulars of this event:—

“I suppose that such an ordination as that which took place in the beautiful church of this favored station (Palamecotta) has never occurred in modern Mission history—perhaps, if the circumstances of apostolic times are duly considered, not even in the history of ancient Missions. In this still heathen province of Tinnevely—for such it still is, even with its 50,000 scattered Christians—there was there gathered together a body of some sixty clergymen, all, with the exception of the bishop’s chaplain, engaged in Mission work. Of these, fourteen were Europeans and the remainder natives, including the fifteen candidates of our own Society, and seven more of the Society for the Propagation of the

Gospel Mission. Twelve of them were also admitted to priests' orders, viz., four of our own, and eight of the sister Mission, including one European in each case. These twenty-two deacons and twelve priests presented the unwonted sight at an Indian ordination of three sets of occupants of the communion rails of a fairly-sized chancel. It was my privilege to be present at the last great Indian ordination, viz., at Paneivilei in 1859, when the late Bishop Dealtry admitted, I think, seventeen in both orders; but on the present occasion there were, as I have stated, no fewer than thirty-four. All that was then reported to you of the impressive nature of the service, the united and deep responses, the beautiful appearance of such a crowded congregation, all clothed in white, and occupying every part of a spacious church and gallery, is increasingly true of the present occasion. But there was this further interest involved, viz., that all these deacons, while the examination had proved their attainments to be in nowise behind their predecessors, are designated to the genuine native pastorate in connexion with local church councils and their funds; and that the examination was conducted mainly by two native clergymen, viz., the Rev. J. Cornelius, C.M.S., and the Rev. Mr. Samuel, S.P.G., assessors to Rev. O. Dene, the bishop's chaplain; the ordination sermon also being preached by the Rev. V. Devanayagam, of our Sivagasi district. If the Great Head of the Church but add His blessing, it will prove a day 'much to be remembered' in the annals of His people in Tinnevely."

CHINA.

NO CASTE IN CHINA.—The Rev. Dr. Mullens, long a Missionary in India, recently visited China, and he writes as follows:—"Unlike India, with its formidable caste system, China is open to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a Missionary in China. Many have obtained such a knowledge, and with it have secured great usefulness. The Missionaries of the London Missionary Society conduct 7,000 such services in a single year. The Societies laboring in China are twenty-two in number, and they employ in eleven chief stations about a hundred Missionaries. The Native catechists who share their labors are one hundred and eighty in number."

MISCELLANEOUS.

AN ILLUSTRATION OF THE TRUE SPIRIT OF CHRISTIANITY.

"Go, preach the Gospel to every creature."

It is with great pleasure we give place to the following letter from *Utah*. It takes one back to the time of St. Paul, when, imbued with the spirit of his Lord and Master, viewing the field as one, he felt constrained to cry: "I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to *every one that believeth*—to the Jew first, and also to the *Greek*."

"SALT LAKE CITY, UTAH, April 15, 1869.

"J. S. ASPINWALL, *Treasurer, Foreign Committee* :

"DEAR SIR:—I inclose a draft on New York, payable to your order, for fifty dollars, being a part of the Easter offerings of the congregation of St. Mark's Associate Mission in Salt Lake City.

"This is the first contribution to this object from Bishop Tuttle's Jurisdiction."

GRATIFYING letters have been received from several parishes in the impoverished South displaying the true spirit of Christianity under severe trials. The fact that these communications are increasing adds to this gratification, constituting as they do an important indication that the Divine blessing is descending on our work.

The contributions made are small compared to what the Church South did before the war; but they are large compared to the present means of those who contribute, and compared also to the contributions of many Churches, North and West, with means abundant. It is not the *amount*, however, but the spirit which moves to the deed, in which lies the power of these benefactions. It is the love of Christ, engendering a heart-felt sympathy for the destitute, leading to a faithful discharge of personal duty. Such a spirit commands the blessing of God by the laws of grace, as surely as the seed sown in the earth commands the warmth and dews of heaven to the production of fruit by the laws of nature. With this spirit pervading the Church, there will be a blessing in the individual heart, a blessing in the family, a blessing in the parish, a blessing on the *world*.

FROM NORTH CAROLINA.

"Hitherto since the war our own poverty has been so pressing that I have neglected to present the claims of any foreign field; but the statement of your indebtedness compelled me at least to make mention of it to my pupils, and the result you have in our humble contributions to your necessities, \$41.25."

FROM VIRGINIA.

A PROMPT RESPONSE TO THE APPEAL OF BISHOP WILLIAMS TO THE CHILDREN OF THE CHURCH FOR THE SUPPORT OF A MISSIONARY TO JAPAN.

SMYTH COUNTY, VA., *May 15, 1869.*

INCLOSED please find one dollar from the "Missionary Box of Georgie and Clarence" for a Missionary to Japan, in reply to the letter of Bishop Williams to the children of America. They are small children and have had their box a short time; but when I read and explained the Bishop's letter, they wanted to send, right off, *two Missionaries*. I told them I would open their box and send off what was in it.

BOOKS RECEIVED.

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE; or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions. By Rev. B. B. Edwards. Philadelphia: Claxton, Remsen & Haffelfinger. 1868.

In this portly volume the attempt is made, and with success, to bring together a wide range of information from almost every department of religious knowledge. We know of no work in a single volume which equals it in comprehensiveness of plan. An important feature of the book is the giving by the editor of the names of the authorities consulted or employed in connection with each article. This method renders due honor to those who have previously labored in the field, and at the same time enables the reader to consult, if he wishes, the works in which any particular subject is treated more at length. The last one hundred pages consist of a "Missionary Gazetteer," which would have been more valuable had it been revised and corrected to date. The book is a royal octavo of 1279 pages, and is illustrated with wood-cuts, maps and steel engravings. Price \$6.

CHINA AND THE CHINESE. By the Rev. John L. Nevius, ten years a Missionary in China. With a map and illustrations. New York: Harper & Brothers. 1869.

In our April number we noticed "Our Life in China," by Mrs. Nevius, and we now have a book of still greater value from her husband, containing a systematic and exceedingly interesting description of the country and its inhabitants, its civilization and form of government, religious and social institutions, its intercourse with other nations, its present condition and prospects, and the character and results of the labors of Missionaries. We have read books on China not a few, but we know of no book which contains in any thing like the same compass so much important and entirely reliable information. It avoids, on the one hand, the vague and often incorrect statements of M. Hue, and on the other the minute details which characterize the works of Dr. S. Wells Williams and the Rev. Mr. Doolittle, and which make their books, however,

valuable they may be for reference, exceedingly wearisome to read through. In its general character it very much resembles the work of Sir John Davis with the same title, which appeared about twenty years ago. Mr. Nevius, however, being very familiar with the Chinese language, and having been for ten years in constant intercourse with the people, his book is more reliable than that of the former Governor of Hong Kong, and is written more from the point of view of the Christian philanthropist. To the Clergy at home and to intelligent Sunday-school teachers the book is invaluable, as indeed it is to all who would have correct and not distorted views of a people who outnumber every other, and who are now being brought into intimate relations with other countries and especially with our own.

A very superior map of the empire is prefixed to the volume, and fifty good engravings are interspersed through it.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 1st, 1869, to May 1st, 1869, inclusive:—

MAINE.

Bangor—St. John's..... \$50 00 \$50 00

NEW HAMPSHIRE.

Concord—Chapel of St. Paul's School,
for Dr. Hill's Mission..... 35 00 35 00

VERMONT.

E. Berkshire—Calvary..... 5 40
Montgomery—Union..... 15 60
Poultney—Trinity..... 7 85 28 85

MASSACHUSETTS.

Boston—Louis' Missionary box..... 1 00
St. Paul's, for Dr. Hill, per Am.
Ch. Miss. Soc'y..... 15 00
Bridgewater—Trinity, per Am. Ch.
Miss. Soc'y..... 5 00
Framingham—St. John's..... 20 00
Great Barrington—St. James', \$10.86;
S. S., \$3.39..... 14 25
Lanesborough—St. Luke's, for China
Lawrence—Grace S. S., for ed. in Af.,
per Am. Ch. Miss. Soc'y..... 25 00
Longwood—Our Saviour, \$12.50; S.
S., \$182.68..... 295 18
Marblehead—R. F. M..... 2 50
New Bedford—Grace..... 15 00
Newton Lower Falls—St. Mary's..... 42 00
Springfield—Christ..... 63 59 518 52

RHODE ISLAND.

Providence—Redeemer S. S., Easter
offering, for Africa..... 10 00
Waldo Eames, a thank-offering,
for Greece..... 1 00 11 00

CONNECTICUT.

Danbury—St. James'..... 7 70
Hebron—St. Peter's..... 5 00
Kent—Wilton Miss'y box..... 2 00
Long Hill—Grace..... 12 86
New Haven—Ascension..... 10 75
Christ, for Greece..... 26 52
Newtown—Trinity..... 50 94
Saybrook—Grace..... 12 00
Stamford—St. John's..... 5 00 132 77

NEW YORK.

Factoryville—Trinity Chapel S. S..... \$3 61
New York—Grace (of which for
Italian Committee, \$200; and
at Dr. Hill's disposal, \$660). 3000 00
St. Ann's, a member, for Greece 50 00
St. Mark's, add'l..... 408 00
St. Clement's, for Greece..... 60 00
Am. Tract Soc'y, for China..... 500 00
Nyack—Grace, a friend..... 5 00
Piermont—Christ, \$5; Lent savings
of Kate Oakley, \$3; Louise
S. Oakley, \$2.30; Clara
Oakley, 55 cts..... 10 85
Pleasant Valley—St. Paul's..... 3 00
Scarsdale—St. James the Less..... 15 00
South Yonkers—Mediator..... 31 56
West Farms—Grace..... 31 20
White Plains—Grace, Louis and
Rosalie..... 3 00 4151 22

ALBANY.

Cherry Valley—Grace, \$3; J. L. Rose-
boom's Missionary box, \$3..... 6 00
Essex—St. John's..... 2 60
Troy—St. Paul's, for Greece..... 100 00 108 60

LONG ISLAND.

Astoria—Mrs. Hodder's Miss'y box.. 4 00
Brooklyn—Lennie's Miss'y box..... 3 81
City Island—Grace, add'l, for ed. of
Nanette Bolton, per Am. Ch.
Miss. Soc'y..... 10 00
Flushing—"G."..... 1 00
Oyster Bay—Miss Bronson..... 20 00 38 81

NEW JERSEY.

Bergen Point—Trinity..... 100 00
Elizabeth—St. John's S. S., for Rev.
S. D. Ferguson, Cape Palmas,
Africa..... 20 88
Mont Clair—St. Luke's, for Af., per
Am. Ch. Miss. Soc'y..... 30 00
Orange—Grace..... 131 04
Woodside—St. John's..... 3 00 284 92

PENNSYLVANIA.

<i>Belleville</i> —St. John's.....	\$20 00	
<i>Great Valley</i> —St. Peter's.....	7 00	
<i>Lebanon</i> —St. Luke's.....	12 40	
<i>Manayunk</i> —St. David's S. S. for W. B. Stephens and Orlando Crease scholarships, Africa.....	60 00	
<i>Media</i> —Christ.....	15 00	
<i>Philadelphia</i> —Grace.....	25 00	
Incarnation.....	26 50	
Nativity.....	154 25	
St. Andrew's.....	242 40	
St. Luke's S. S. for China.....	25 00	
St. Matthew's Miss. Soc'y, \$5; 5 ct. coll., \$4.....	9 00	
Mrs. Susan B. Collett.....	5 00	
(West)—Chapel Holy Comforter S. S., for Africa.....	16 00	
<i>Reading</i> —St. Barnabas' S. S.....	5 00	
<i>West Whiteland</i> —St. Paul's.....	10 00	
<i>Whitemarsh</i> —St. Thomas', Louisa Burcher's Missionary box.....	2 00	
<i>Wilkesbarre</i> —St. Stephen's S. S., \$255.70; 5 ct. coll., \$17.75; Miss'y Box Assoc., \$26.55.....	300 00	
<i>Williamsport</i> —R.....	5 00	
<i>York</i> —St. John's, for Mission House, Philadelphia, \$100; General, \$100.....	200 00	1139 55

PITTSBURG.

<i>Pittsburg</i> —St. Andrew's, \$21; S. S., \$25, for Af., per Am. Ch. Miss. Soc'y.....	46 00	
St. James', per Am. Ch. Miss. Soc'y.....	45 75	91 75

DELAWARE.

<i>Middletown</i> —St. Ann's, \$7.65; S. S. Easter offering, \$18.77; Miss H. Gibbs, \$1, for Africa.....	27 42	27 42
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MARYLAND.

<i>Baltimore</i> —Grace, at the discretion of Bp. Payne.....	100 00	
St. Barnabas'.....	50 00	
<i>Baltimore Co.</i> —St. James'.....	11 00	
<i>Montgomery Co.</i> —St. John's.....	5 00	
<i>Prince Geo. Co.</i> —St. John's.....	5 00	
St. Mary's S. S.....	1 20	
St. Paul's.....	11 00	
<i>Snow Hill</i> —All Hallow's.....	7 80	
<i>Townstown</i> —Trinity.....	75 00	
<i>Washington</i> —Mr. C. S.....	10 00	276 00

EASTON.

<i>Whitemarsh</i> —St. Paul's, \$20.44; S. S., \$4.39.....	24 83	24 83
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VIRGINIA.

<i>Augusta Co.</i> —Boyden Chapel.....	5 00	
<i>Marion</i> —A. P. D., for girls' school at Athens, \$6; Rev. Mr. Auer, \$8.....	14 00	
<i>Old Point</i> —Rev. M. L. Chevers.....	5 00	
<i>Petersburg</i> —Grace.....	18 59	
<i>Point Pleasant</i> —Grace S. S.....	7 10	
<i>Richmond</i> —John McCarty.....	5 00	
<i>Oak Grove</i> —St. Peter's.....	9 14	
<i>Wickliffe Ch.</i>	7 00	
Rev. R. S. Mason.....	3 00	73 83

NORTH CAROLINA.

<i>Raleigh</i> —St. Mary's school.....	41 25	
Two little boys' Miss'y box.....	2 50	43 75

SOUTH CAROLINA.

<i>Greenville</i> —Christ.....	25 00	25 00
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ALABAMA.

<i>Cowles' Station</i> —Willie Mower's box.....	25	25
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KANSAS.

<i>Manhattan</i> —St. Paul's, \$13.10; S. S., \$10.40.....	23 50	
<i>Lawrence</i> —Trinity, \$31.55; S. S., \$5, per Am. Ch. Miss. Soc'y.....	36 55	60 05

TENNESSEE.

<i>Jackson</i> —Willie's Miss'y box.....	\$5 00	
<i>Athens</i> —Trinity, per Am. Ch. Miss. Soc'y.....	5 00	10 00

KENTUCKY.

<i>Hickman</i> —St. Paul's, per Am. Ch. Miss. Soc'y.....	4 10	
<i>Louisville</i> —Zion.....	2 60	6 70

OHIO.

<i>Cleveland</i> —St. Luke's Infant S. S.....	28 50	
St. Paul's S. S.....	33 79	
Trinity, for Greece.....	113 80	
<i>Clifton</i> —Calvary, per Am. Ch. Miss. Soc'y.....	100 00	
<i>College Hill</i> —Grace S. S., for Rev. Mr. Auer's African Mission.....	5 50	
<i>Dresden</i> —Zion.....	8 20	
<i>Elyria</i> —St. Andrew's.....	8 00	
<i>Hillsboro</i> —St. Mary's S. S.....	7 25	
<i>Madison</i> —St. Matthew's.....	2 70	
<i>Mill Creek</i> —St. Mark's.....	3 35	
<i>Monroeville</i> —Zion.....	5 75	
<i>Newark</i> —Trinity, per Am. Ch. Miss. Soc'y.....	45 00	
<i>Wakeman</i> —J. A. Beecher.....	3 00	
<i>Warren</i> —Christ.....	24 72	389 56

INDIANA.

<i>Madison</i> —Christ.....	10 00	
<i>Richmond</i> —X.....	10 50	20 50

ILLINOIS.

<i>Alton</i> —St. Paul's.....	12 53	
<i>Chicago</i> —M. S. Marsh.....	10 00	
<i>Decatur</i> —St. John's S. S.....	4 16	
<i>Evanston</i> —St. Mark's.....	10 00	
<i>Freeport</i> —Zion, for Honolulu.....	10 00	
<i>Kewanee</i> —St. John's, per Am. Ch. Miss. Soc'y.....	34 01	80 70

KENTUCKY.

<i>Frankfort</i> —Lenten savings of little Sallie.....	1 00	1 00
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MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's, Lenten savings.....	16 96	
<i>Detroit</i> —St. John's S. S.....	1 10	
<i>Holland</i> —Grace.....	3 50	
<i>Lansing</i> —St. Paul's.....	6 66	
<i>Saugatuc</i> —All Saints', for Africa.....	5 00	33 22

IOWA.

<i>Marshalltown</i> —St. Matthew's.....	2 14	2 14
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MISSOURI.

<i>Kirkwood</i> —Grace.....	50 00	50 00
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WISCONSIN.

<i>Madison</i> —Grace, \$3.50; S. S., \$10.28.....	13 78	
<i>Manston</i> —Mrs. J. F. Prior.....	3 00	
<i>Monroe</i> —St. Jude's.....	14 00	
<i>Milwaukee</i> —St. Paul's, \$42.20; Easter offering, Hon. W. Smith, \$20.....	62 20	92 98

UTAH.

<i>Salt Lake City</i> —St. Mark's Associate Mission.....	50 00	50 00
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COLORADO.

<i>Black Hawk</i> —St. Mark's.....	28 00	28 00
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MISCELLANEOUS.

C. H. Olden, U. S. A.....	10 00	
China.....	1 00	11 00

LEGACIES.

<i>Providence, R. I.</i> —Est. of Miss Ann E. Aborn.....	398 42	398 42
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Amount previously acknowledged, \$ 8,297 34
57,073 48

Total from Oct. 1, 1868..... \$65,375 82

COMMISSION

OF

Home Missions to Colored People.

JUNE, 1869.

EDITORIAL.

SINCE the last number of *THE SPIRIT OF MISSIONS* was published, a Delegate Meeting of the Board of Missions has been held in the city of Cincinnati, and another in the city of Newark, New Jersey. In the former the interests of the Freedmen were represented by the Chairman of the Executive Committee, assisted materially by the Rev. Mr. Everhart, of St. John's Church, Louisville, who with others made appropriate and feeling addresses in behalf of the work we have so much at heart. An increased interest, we trust, was awakened in behalf of the African, which, added to other means now in effective operation, will tend materially to relieve us from that burden of anxiety which has so much weighed us down since the death of the late lamented Secretary. At the result of the meeting held in Newark, we have also cause to feel encouraged. That although the attendance was not numerically as large as at some other points on like occasions, yet an increase of sympathy for us and our work was elicited, which tends materially to an increase of hope and courage. On the last evening of our meeting, additional zest was imparted to the exercises by the statements of Mr. W. Taylor, of Charleston, so long the successful Principal of our High-school in that city. The debt to our late Treasurer, with which we had to commence the year, has at length been removed. We are, however, still in arrears to our teachers, who sorely need assistance, personally and for their work, both in money and clothing. We want that assistance at the earliest practicable period. Our teachers are in a strange land, and even those residents of the South who are laboring for us are in a needy condition. Who of our dear Rectors and people will show the helping hand?

In a letter from Miss Kenedy, of Newbern, North Carolina, we have the following encouraging statement, which perfectly accords with the condition of things witnessed by the late Secretary.—[*Ed.* :

We have a daily attendance of about one hundred and twenty pupils, and since being in the new school-room, and having suitable desks, they have improved very much, especially in writing. Arithmetic is the most difficult for them to master, though even there some are progressing encouragingly. Two of my boys are getting to understand vulgar fractions without much trouble, and another one, I think, would be capable of doing any exercise he would ever be likely to meet with in the ordinary business of life.

Miss Hesketh, of Wilmington, writes :—Our school is progressing finely, and we hope nothing unforeseen may happen to prevent our continuing with it until the last of June.

CORRESPONDENCE.

CHARLESTON.—MRS. S. A. GIBBS.

DEAR SIR :—Since the pleasant weather has set in, my class, I am glad to say, has been very punctual in their attendance at school, and most of them evince a great desire to improve. We are all much gratified at the interest manifested in learning texts from Scripture, and their recitations the past month have been remarkably good.

I regretted very much to hear of the death of our esteemed Secretary, Dr. Gillette, but trust that he now rests from his labors, and will receive the “well done of a good and faithful servant.”

We are all much concerned to learn that Mr. Taylor contemplates resigning his situation; our intercourse with him has been exceedingly pleasant, and I fear it will be difficult to find one more efficient in every respect, or who will take so deep an interest in the welfare of the school.

CHARLESTON.—MISS. ELIZA SIMONS.

ANOTHER month having expired, it gives me pleasure to be able to report the continued improvement of my class; some of them are beginning to read very nicely, have the first part of the Church Catechism and the Ten Commandments, also appear to memorize with more ease than they did three months ago; instead of one verse from the Bible, they now repeat four or five. Some of the boys appear to be quite ambitious, and have expressed their willingness to give up half of their play-hour each day, if I will teach them some additional lessons during recess. This is certainly very encouraging. I do wish the friends

of our enterprise at the North would come forward and assist us, for we are greatly in need of pecuniary aid; without it, I fear, our school must fall through. The past winter has been one of severe trial to the teachers, yet all have labored faithfully and willingly; attending the school in the most inclement weather, often sitting for hours in cold, damp rooms, without fire; coughs, colds and severe chills have been the consequence. Our salaries have been paid so irregularly that we have not had the means of familiarizing ourselves with warm wrappings, water-proof coverings, etc., necessary for those who are obliged to go out in rainy weather. Christian friends, will you not come forward and help us? A trifling sum subscribed by each Episcopal Church in the State of New York every month would be ample to supply all our needs. I am well convinced that it is not want of liberality on the part of our Northern friends which prevents them from giving for this object; it must be that they are not aware of the importance of, the necessity for, and the good to be accomplished by the success of this enterprise. This subject has been ably treated in *THE SPIRIT OF MISSIONS* for January, February and March, 1869, by a Southern Clergyman who labored faithfully and successfully for many years in teaching and preaching to the negroes. Read the articles signed J. S. H., and you will probably derive more information than from any thing which has yet been written on the subject. With the hope that brighter days may be in store for us, I remain, yours, very respectfully.



THE attention of Churchmen is earnestly asked to the following letter from the Bishop of Tennessee to our Corresponding Secretary. Gladly would our Missionary Commission respond to the appeal, if we had any funds in the Treasury. As it is, we can do nothing but express our sympathy with the good Bishop, and pray for an increase of charity in the Church:—

MEMPHIS, *March* 18, 1869.

REV. DR. WASHBURN:—I beg to lay before you the following statement of facts, and ask if you will kindly lay it before the Managers of the Missionary Society who have in hand the work of Missions among the Colored People. Under great difficulties we have succeeded in establishing an Asylum for the colored people. The general Government and friends from a distance have accomplished most of the work. The Asylum is a commodious brick building, well furnished, and valued at about \$15,000.

We have a very earnest, self-denying chaplain and a zealous lay assistant in the person of Mr. E. Wickers, who has been a most devoted and efficient worker.

The Asylum has accomplished great good for the colored people, and is doing a great work *now*; but the sad fact is continually staring us in the face that we are only struggling along in this Diocese. Many who have the will have not the way, and necessity is laid upon us, and we must have substantial aid from friends abroad, or we shall be compelled to relinquish the work to some denomination of Christians who can be more efficient than ourselves.

At the approaching Convention of the Diocese of Tennessee we shall be able to report the institution entirely free from debt, and thoroughly furnished for the work for which it is established; but it is impossible for the Church in this Diocese to do the work efficiently, unless the Church at the North will enable me at the approaching Convention, in May, to hold out the hope that this admirable and necessary charity will enlist the practical sympathies of the Church at large. I shall feel obliged to advise the Convention to abandon the work, and place it in the hands of those who have the ability and the will to sustain it.

I beg, therefore, my Rev. brother; that you will lay this matter before the proper Missionary Board, and ask if nothing can be done in the premises. In addition to the care of orphans and aged and infirm persons, a day-school is sustained, and a large number of children, not connected with the Asylum, are being trained up.

A matron must be found, as our present one will leave by the first or middle of May; and if there is any person either white or colored who could take the position, I should be glad to secure her services.

I am, very dear Dr., yours faithfully in Christ and our Church,

C. T. QUINTARD.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from April 1st, 1869, to May 1st, 1869:—

VERMONT.

Woodstock—St. Michael's Ch. (of which \$14.11 is from S. S.)	\$29 59	
Vergennes	8 00	\$37 59

MASSACHUSETTS.

Oxford—Grace Ch.	2 50	
Dorchester—St. Mary's, add'l.	10 00	
Marblehead—R. F. M.	2 50	
Springfield—Christ Ch.	2 00	
Boston—St. Paul's Ch. thro' Am. Ch. Miss. Soc'y	4 00	
St. Matthew's	19 67	30 67

RHODE ISLAND.

Pawtucket—St. Paul's Ch., from two classes in S. S.	26 00	26 00
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CONNECTICUT.

Litchfield—St. Michael's, Easter off.	11 00	
New Haven—For Canfield Orphan Asylum	10 00	
Naugatuck—St. Michael's Ch.	2 00	
Middletown—Bp. Williams	50 00	
Stamford—St. John's Ch.	215 34	
Colored class in S. S.	6 00	
Danbury—St. James' Ch.	5 79	
Southport—Easter offering, in mem. of Miss J. B. Pomeroy	25 00	
Watertown—Christ Ch. S. S., Easter offering	5 00	
Southport—Trinity Ch.	5 00	335 13

NEW YORK.

New York—Mrs. S. A. Moore	50 00	
T. S. Hays, Esq.	10 00	
B., second instalment for support of a Teacher	25 00	
Stewart Brown, Esq.	500 00	
Oxford, Central N. Y.—A few friends	49 00	
Flushing, Little Neck, L. I.—Zion Ch.	25 32	
Jamaica, L. I.—C. K.	5 00	
Brooklyn—Grace Ch., D. C. L.	2 50	666 82

WESTERN NEW YORK.

Buffalo—Lent savings of a daughter of the Ch.	\$ 60	
Rochester—Two members of St. Luke's Ch., for Miss Swetland	10 00	\$10 00

NEW JERSEY.

Salem—St. John's Ch.	18 20	
Morristown—St. Peter's	37 00	55 20

PENNSYLVANIA.

Reading—St. Barnabas' S. S.	5 00	5 00
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MARYLAND.

Baltimore—Trinity Ch.	20 00	20 00
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OHIO.

Cleveland—Trinity Ch.	32 23	
Cincinnati—St. Paul's Ch.	75 95	108 18

MICHIGAN.

Grand Rapids—St. Mark's	21 97	21 97
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ILLINOIS.

Alton—St. Paul's Ch.	19 94	
Decatur—St. John's Ch. S. S.	4 00	
Chicago—A friend	5 20	
Freeport—Zion Ch.	5 00	
Jacksonville—Trinity	16 91	50 05

WISCONSIN.

Milwaukee—St. Paul's Ch. (of which Hon. W. Smith, \$50)	55 00	55 00
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MISCELLANEOUS.

N. E. B.	10 00	10 00
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	\$ 1,442 21	
Amount previously acknowledged,	9,770 12	
Total	\$11,212 33	